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The gift of
Mr. Samuel A. Green,
of Groton,
Mass.

Recd June 29.
1853.

Amos Barnes Jr.

FABULÆ ÆSOPI Selectæ,

OR

Select FABLES of ÆSOP;

WITH

An ENGLISH TRANSLATION,
more LITERAL than any yet extant,

Designed for the Readier INSTRUCTION of
BEGINNERS in the *Latin Tongue.*

By H. CLARKE,
TEACHER OF THE LATIN LANGUAGE.

The TENTH EDITION, Corrected.

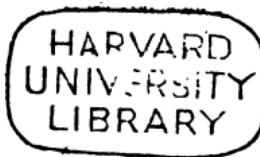
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1853 June 29.
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P R E F A C E.

WHOEVER hath duly considered the great Difficulty there is in our first encountering with the Idioms of the *Latin* Tongue, the Variety of *English* Words, which will sometimes answer to one *Latin* one, with the many Mistakes which Boys must naturally be liable to, who cannot immediately form any tolerable Judgment of the Thing which They are engaged in; must surely, in some Measure, be brought to acknowledge, that the having Things explained and cleared up to their Understandings, as They go along, is the

P R E F A C E.

best and only Means of making Them eager and desirous to learn. And here, perhaps, It may be somewhat of a real Help to throw the Language into a yet more easy Light, and to descend a little lower, than Others have hitherto submitted Themselves to. For I will not refuse to own, that I am apprehensive, the Fear of too great a Baldness in the Translation hath deterred even Those, who have carried this Affair farther than was at first imagined It could ever have gone, from rendering it so plain, that Children might still the more readily come into the Knowledge of the Construction, and form a better and quicker Idea of the different Parts of Speech.

Things relating to Instruction cannot well be made too easy , but to write

P R E F A C E.

in the Terms of a Pedant, or in such a Lowness, or Poverty of Expression, as dwindleth almost into Nonsense, is a Hardship too great to be submitted to by any Man of Spirit. But alas! Freedom of Stile is one Thing, and literal Translation another; and the best Way to commence an Acquaintance with any Language, is first to read a great deal of a verbal Translation. When single Words have been apprehended rightly, a Number of them may be readily put together, the remembering that such a Word is *Latin* for such a Thing affording Learners the greatest Pleasure and Incitement toward the making a Progress more considerable; whereas, by attempting the Construction of Phrases too soon, they become lost, and bewildered in a Maze.

P R E F A C E.

It hath been thought proper therefore to make the *English* Words here to answer to the *Latin*, as Gramatically as possible; and, where more expressive Ones might often have been made Use of, Those, which are most usually met with, have been judged the most convenient; the varying the Phrase too much at first tending rather to confound, than graft any Thing in the Memory.

* A new Edition of *Aësop*, with the *Latin* and *English* each in their distinct Columns, had been long ago wished for; but, as Mr. *Locke* had before suffered an Interlineary Version of it to be printed with his Name in the Title Page, it is highly probable, Nobody

• Vide PREFACE TO CLARKE's CORDERY.

would

P R E F A C E.

would venture to undertake such a Thing; altho' You are told in the *Preface*, that the Design was to help Those, who had not the Opportunity or Leisure to learn the *Latin Language* by *Grammar*; which, consequently, did not lead Him to have the *English* made with the greatest Grammatical Strictness to the *Latin*, and left Room for something to be attempted, which might be afforded at an easier Rate, and what might better answer the Purposes of a Common School-Book.

Upon the whole, You have here a Collection of the greatest Part of the *Fables* done in an easier Manner, than any yet extant; and the farther You enter into the Book, You will find such little Liberties taken in the *Expression*.

P R E F A C E.

as may naturally suit with *tender Capacities*, while the Judgment ripens by Degrees.

Besides, the Advantage of the *Roman* and *Italick Characters* being alternately used for the better Instruction of *Young Beginners*, This *Translation* is contrived to answer *Line* for *Line* throughout; and Care hath been generally taken to avoid the *Breaks of Words* so frequent in Things of this Nature, that It is next to an ~~Impossibility~~ now to mistake.

S E L E C A E

Amos Barnard

SELECTÆ

FABULÆ AÆSOPICÆ

SELECT

FABLES of AÆSOP.

FABLE I.

De GALLO. * * Of the Cock.

Gallus, dum verit' Stercorarium, offendit Gemmam, inquiens, Quid reperio Rem tam nitidam? Si Gemmarius reperisset Te, Nihil esset lætius Eo, ut Qui sciret Pretium: Quidem est the Price: Indeed nulli Usui Mihi, nec æstimo Magni; imo equidem malleum Granum Hor- dei omnibus Gemmis.

ACock, while he turns up a Jung hill, finds a Jewel, saying, Why do I find a Thing so bright? If a Jeweller had found Thee, Nothing would be more joyful than He, as Who would know the Price: Indeed it is of no Use to Me, nor do I esteem it at a great Rate; may indeed I had rather have a Grain of Barley than all Jewels.

MORAL.

Intellige per Gemmam Ar- tem & Sapientiam; per Gal- lum, Hominam solidum & apolup-

The MORAL.

Understand by the Jewel Art and Wisdom; by the C- a Man foolis

SELECT FABLES OF ÆSOP.

*voluptarium; nec Stulti voluptuous; neither Fools
amant liberales Artes, cum love liberal Arts, when
nesciant Usūm earum; they know not the Use of them;
nec Voluptarius, quippe nor a voluptuous Man, because
O-Voluptas sola placeat Ei. Pleasure alone pleases him.*

F A B L E II.

De CANE & UMBRA.

Canis errans fluvium,
vobebat Carnem Ricu;
Sole splendente, Umbra
Carnis lucebat in Aquis:
Quam Ille videns, & avidè
cautans, perdidit Quod erat
in Faucibus: Itaq; percusus
Jacturā & Rei &
Spei, primum stupuit; de-
inde recipiens Animum sic
elatravit: Miser! Medus
deerat tuæ Cupiditati:
Erat satis superque,
ni despiciesset. Jam,
per tuam Stultitiam, est
minus Nihilo Tibi.

Of the Dog and the SHADOW.

ADog swimming over a River,
carried Flesh in his Chps; the Sun shining, the Shadow
of the Flesh shone in the Waters; which He seeing, and greedily
catching at, lost what was
in his Jaws: Therefore struck
with the Loss both of the Thing and
his Hope, at first He was amazed;
afterwards taking Courage thus
be barked out: Wretch! Moderation was wanting to thy Desire:
There was enough; and too much,
unless thou hadst been mad. Now,
tho' thy Fall, there is
less than Nothing for Thee.

MOR.

Sit Modus tuæ
Cupiditati, nè amittas
certa pro intentis.

MOR.

Let there be Moderation to thy
Desire, let them live
certain things for uncertain.

F A B L E III.

De LUPO & GRÜE.

DUM Lupus vorat
Ovem, forte Offa
hac in Gulâ, ambit,
Nemo opitulatur;
Omnes dicitant, eum tulisse
Præmium sue Voraciatis:
Tandem multis blanditiis
plu-

Of the WOLF and the CRANE.

WHile a Wolf devoureth
a Sheep, by chance the Bones
struck in his Throat; He goes about,
asks Help, Nobody assists;
All say, that he had got
the Reward of his Greediness.
At length, with many Flatteries

pluribusq; Promissis, inducit
Gruem, ut, longissimo
Collo inserto in Gulam,
eximeret Os infixum.
Verum illusit Ei petenti
Præmium; inquiens, Inepta,
abi, non habes sūt, quid
vivis? Debes tuam Vitam
Mihi; si vellem, pectoram
præmordere tuum Collum.

and more Promises, He draws in
the Crane, that her very long
Neck being thrust into his Throat,
Shewould pull out the Bone fixed in.
But He played upon Her asking
a Reward, saying, Fool,
go away, *bast thou* not enough, but
thou livest? Thou owest thy Life
to Me; if I would, I was able
to bite off thy Neck.

MOR.

Quod
perit.

facis ingrato,

What thou doest for the ungrateful,
perisheth.

F A B L E IV.

De RUSTICO &
COLUBRO.Of the COUNTRYMAN and
the SNAKE.

RUSTICUS tulit Domum
Colubram repertum in
Eo Nive, prope enectum Frigore;
adjicit ad Focum:
Coluber recipiens Vim,
Virusque, deinde non ferens
Flammam, inficit omne Tu-
sgurium Sibiando. Rusticus
corripiens Sudem accurrit,
& expostulat Injuriam
cum Eo Verbis Verberibusq;
Num referret has
Gratias? Num eriperet
Vitam Illi. Qui dederat
Vitam Illi?

A Countryman brought Home
a Snake found in
the Snow, almost dead with Cold;
He lays him to the Fire;
The Snake recovering Strength,
and Poison, then not bearing
the Flame, filled all the Cot-
tage with Hissing. The Countryman
snatching a Stake runs up,
and expostulates the Injury
with Him in Words and Blowes,
Whether he would return these
Thanks? Whether He would take
Life from Him, Who had given
Life to H.m?

MOR.

Interdum fit, ut
ebint Tibi, Quibus
Tu profueris; & li-
meretur male de Te, de Quibus
Tu meritus sis bene.

MOR.

Sometimes it happens, that
they are hurtful to Thee, whom
Thou hast profited; and They de-
serve ill of Thee, of whom
Thou hast deserved well.

F A B L E

F A B L E V.

De APRO & ASINO.

Dum iners Asinus irri-debat Aprum, Ille indignans frindebat. Ignavissime, fueras quidem meritus Malum; sed etiam si fueris dignus Pœnæ, tamen Ego sum indignus, qui puniam Te. Ride tutus; nam es tutus ob Iuriam.

MOR.

Demus Operam, ut cum audiamus, aut patiamur indigna Nobis, ne dicamus, aut faciamus indigna Nobis. Nam mali & perditi plerumq; gaudent, si Quispiam bonorum resistat iis; pendit Magni, Se haberi dignos Ultione. Intemur Eques, & magnas Bestias, Qui præteriunt oblatrantes Caniculos cum Contemptu.

Of the Boar and the Ass.

While the sluggish Ass lang-bred at the Boar, He fretting gnashed his Teeth. Most fleshtul Wretch, thou hast indeed deserved Evil; but although thou hast been worthy of Punishment, yet I am unfit, who may punish Thee. Laugh secure, for thou art safe for thy Sluggishness.

MOR.

Let us give an Endeavour, that when we hear, or endure Things unworthy of us, We do not say, or do Things unworthy of Us. For bad and lost Men generally rejoice, if Any one of the good resist them; they value it at a great Rate, that they are accounted worthy of Revenge. Let us imitate Horses, and great Beasts, who pass by barking Curs with Contempt.

F A B L E VI.

De AQUILA &
CORNICULA.

Aquila noctu Cochleam, non quivit eruere Pijem Vi, aut Arte. Cornicula accedens dat Censilium, suadet subvolare, & è sublimi precipitare Cochleam in Saxa; nam sic fore, ut Cornicula frungatur. Cochlea manet Humi, ut Casum Aquila praestoletur.

Of the EAGLE and
the JACKDAW.

An Eagle having got a Cockle, was not able to get out the Fish by Force, or Art. The Jackdaw coming up gives Counsel, persuades her to fly up, and from on high to throw down the Cockle upon the Stones; for that so it would be, that the Cockle would be broken. The Jackdaw stays on the Ground, that she may watch the Fall. The Eagle

Aquila præcipitat; **Tetta** fangitur; **Piscis** subripitur a **Cornicula**; **elusa Aquila** dolet. The Eagle throws it down; The Shell is broken; The Fish is snatched away by the Jackdaw; the deluded Eagle grieves.

MOR.

MOR.

Noli hab.re Fidem
Omnibus & fac
inspicias Consilium, quod
accepteris ab Aliis;
nam Multi consulti non
consulunt suis Con-
sultoribus, sed Sibi.

Be not willing to have Faith in all Men, and do you look into the Counsel, which you have received from others; for Many being consulted do not countel for their Consultors, but for Themselves.

F A B L E . VII.

*De CORVO &
VULPECULA.*

Corvus natus Prædam, strepitat in Ramis: Vulpecula videt Eum gestientem, accurrit: *Vulpes, inquit, imperti Corvum plurima Salute. Sæpenumero audiveram, Famam esse Mendacem, jam experior Re* ipsa: Nam, ut forte pæretero hac, suspicins Te in Arbore, ad volo, culpans Famam: Nam Fama est, Te esse nigritrem Pice, & video te candiorem Nive. Sanè in meo Judicio vincis Cygnos, & es formosior ab Hederâ. Quod si, ut excellas in Plumis, ita & 140-Voce, equidem dicerem te Reginam omnium Avium. Corvus illatus hac Assentiu. l. apparat ad canendum. Vero Caseus excedit è Rstro; Quo correpto solit

*Of the Crow and
the Fox.*

ACrow having got a Prey, mak sa Noise in the Branches: the Fox sees Him rejoicing, runs up: The Fox, says he, compliments the Crow with very much Health. Very often had I heard, that Fame was a Liar, now I find it in the Fact itself: For, as by Chance I pass by this way, seeing You in the Tree, I fly to you, blaming Fame: For the Report is, that you are blacker than Pitch, and I see you whiter than Snow. Truly in my judgment you surpass the Swans, and are fairer than the white Ivy. But if, as you excel in Feathers, you do so also in Voice, truly I should call you the Queen of all Birds. The Crow allured by this Flattery, prepares to sing. But the Cheese fell from his Back; being snatched by

collit Cachinnum: Tum he sets up a Laughter: Then
 demum Corvus, Pudore at last the Crow, Shame
 juncto Jacturæ Rei, being joined to the Loss of the Thing,
 dolet, grieveth.

MOR.

Nonnulli sunt tam avidi
 Laudis, ut ament Affen-
 tatem cum suo Probro &
 Damno. Homunciones hujus
 Modi sunt Praedæ Parasito.
 Quid si viâssis Jactan-
 tiam, facile vitaveris
 pestiferum Genus Affen-
 tatorum. Si Tu velis esse
 Thraso, Gnatho nusquam
 deerit Tibi.

MOR.

Some are so greedy
 of Praise, that they love a Flatterer
 with their own Disgrace and
 Damage. Men of this
 Kind are a Prey to the Parasite.
 But if you had avoided Boasting,
 easily would you have avoided
 the pestilent Race of Flatterers.
 If Thou art willing to be
 a Thraso, a Gnatho never
 will be wanting to Thee.

F A B L E VIII.

De CANE & ASINO.

DUM Canis blandiretur
 Hero & Familia,
 Herus & Familia demulcent
 Canem. Asellus, videns
 ist, gemit altissime; Nam
 caput pigere Sori-
 sis: Putat iniquè compa-
 ratum, Canem esse gra-
 tum cunctis, fasique
 herili Mesa. &
 conseqüi Hoc Olio
 Ludoque: Sepe con-
 trà portare Clitella,
 cædi Flagello, esse
 nunquam citosum, & tamen
 odiosum cunctis. Si bœc
 fiant Blanditiis, statuit
 sectari eam Artem, quæ sit
 tam utili. Igitur quo-
 dam Tempore tentatus
 Rem, procurrit obviam
 Hero redeunii Domum,
 sub-

Of the Dog and the Ass.

WHILE the Dog fawned on
 his Master and the Family,
 the Master and the Family stroke
 the Dog. The Ass, seeing
 that, groans most deeply; for
 he began to be weary of his Con-
 dition: He thinks it unjustly or-
 dered, that the Dog should be ac-
 ceptable to all, and be fed
 from his Master's Table, and
 that he should get This by Idleness
 and Play: that Himself on the
 contrary carried the Dorsers,
 was beaten with the Whip, was
 never idle, and yet
 odious to all. If these things
 are done by Fawning, he resolves
 to follow that Art, which is
 so profitable. Therefore on a cer-
 tain Time about to try
 the Thing, H. runs in the Way
 to his Master returning Home,
 leaps

*subfilit, pulsat Un-
gulis. Hero exclamante,
servi accurrere &
ineptus Asellus, qui credidit
Se urbanum, vapulat.*

MOR.

*Omnis non possimus omnia;
nec omnia decent omnes.
Quisque faciat, quisque
tenet id, quod potest.*

leaps on Him, strikes him with his Hoof's. The Master crying out, the Servants ran to him, and the silly Ass, who thought Himself curly, is beaten.

MOR.

We all cannot do all things; nor do all things become all Men. Let every one do, let every one try that, which he is able.

F A B L E IX.

*De LEONE & quibusdam
alii.*

*Of the Lion and some other
Beasts.*

*L EO pepigerat cum
Ove quibusdamque
aliis, Venationem fire
communem. Venansur,
Cervus capit: singulis
incipientibus tollere singulas
Partes, ut convenerat,
Leo irruens, inquietus, una
Pars est, mea, quia sum
dignissimus; altera item
est mea, quia præstantif-
simus Viribus; porro
vendico tertiam, quia su-
daverim plus in capiendo
Cervo; denique, nisi con-
cesseritis quam tam, est ultum
de Amicitia. Socii
audientes hoc, discedunt
vacui & taciti, non ausi
mutare contra Leonem.*

MOR.

*Fides semper fuit rara:
apud hoc Seculum est rarer;
apud potentes est, &
semper fuit, rarissima. Quo-
circa est satius vivere cum
Pari. Nam, Qui vivit
cum potentiore, saepe habet*

*THE Lion had agreed with
the Sheep and some
others, that the Hunting should be
common. They hunt,
a Stag is taken: all
beginning to take their single
Parts, as had been agreed,
the Lion roared, saying, one
Part is mine, because I am
the most worthy; another also
is mine, because I am most ex-
cellent in Strength; moreover
I claim a third, because I have
sweated more in taking
the Stag; lastly, unless you will
grant the fourth, there is an end
of Friendship. His Companions
bearing this, depart
empty and silent, not having dared
to mutter against the Lion.*

MOR.

Faith always has been rare: in this Age it is rarer; among the Powerful it is, and always has been, most rare. Wherefore it is better to live with an Equal. For, He who
with one more powerful,

ne-

necessitate concedere de suo a Necessity to depart from his Right

F A B L E X.

De LEONE & MURE.

LEONEM defessus Aestu Cursuque quiescebat sub Umbrâ, super vitidi Gramine; Grege Murium percurrente ejus Tergum, exasperatus, comprehendit Unum ex illis. Captivus supplicat, clamitat, Se esse i.dignum, cui Leo O-irascatur. Ille, reputans fore Nihil Laudis in Nece tantillæ Bestiæ, dimittit Captivum. Non diu postea, Leo, dum currit per Saltum, incidit in Plagas: Rigit, sed non potest exire. Mus audit Leonem miserabiliter rugientem, agnoscit Vocem, crepit in Cuniculos, querit Nedos, quos invenit, correditque; Leo evadit e Plagis.

MOR.

Hæc Fabula suadet Clementiam potentibus; Etenim ut humanae Res sunt instabiles, Potentes ipsi interdum egent Ope humillimorum; quare prudens Vir, eti poteſt, timet nocere vel vili Homini; sed Qui non timet nocere alteri, desipit valde. Quid ita? Quia, eti jam frotus Potentia, metuit Neminem, forsitan, posthac erit,

Of the Lion and the Mouse.

THE Lion tired with Heat and running rested under the Shade, upon the green Grass; a Company of Mice running over his Back, having a ro'e, He takes One of them. The Captive begs, cries, that He was unworthy, whom the Lion should be angry with. He, thinking there would be Nothing of Praise in the Death of so little a Beast, dismisses the Captive. Not long after, the Lion, whilst He runs thro' the Forest, falls into the Toils: He rears, but cannot get out. The Mouse hears the Lion miserably roaring, knows the Voice, creeps into the Holes, seeks the Knots, which He finds, and gnaws; the Lion escapes out of the Toils.

MOR.

This Fable recommends Clemency to the powerful; For as human Things are unstable, the Powerful themselves sometimes want the Help of the lowest; wherefore a prudent Man, altho' he is able, feareth to hurt even a man Man: but He that does not far to hurt another, plays the Fool very well. Why so? Because, altho' now having relied on his Power, before th Nobody, perhaps, hereafter

SELECT FABLES OF AESOP.

rit, ut indigerit it will be, that he may have wanted
vel Gratia vilium Humanum either the Favour of mean Men,
cronum, vel metuerit Iram. or have feared their Anger.

F A B L E XI.

De ægroto MILVO.

Of the sick KITE.

M illus decumbebat Lecto j-m fermè moriens, orat Matrem ire precatum Deos. Mater respondet, Nibil Opis sperandum illi à Diis, quorum sacra tcties violavisset suis Rapinis.

MOR.

Decet nos venerari Deos; nam illi juvant pios, & adversantur impios Neglecti in Felicitate, non exaudiunt Misericordiam. Quare sis memor eorum in secundis rebus, ut vocati sint praesentes in adversis rebus.

THE Kite lay in Bed now almost dying, begs his Mother to go to pray to the Gods. The Mother answers, No Help was to be hoped by him from the Gods, whose sacred Things so often he had violated by his Rapines.

MOR.

It becometh us to worship the Gods; for they help the pious, and withstand the impious. Neglected in Felicity, they do not hear in Misery. Wherefore be mindful of them in prosperous things, that being called they may be present in adverse things.

F A B L E XII.

De RANIS & earum Rege.

Of the Frogs and their King.

GENS Ranarum, cum esset libera, supplicabat Jovem, Regem danni abi. Jupiter ridebat Vota Ranarum. Illæ tamen instabant iterum, atque iterum, donec perpetrent ipsum. Ille dejectit Trahem; ea Moles quassat Fluvium ingenti Frugore. ⁸⁰ turrite silent; pertabis Reget; ac his Tecti proprijs pedentim;

tan-

THE Nation of Frogs, when it was free, besought Jupiter, for a King to be given to them. Jupiter laughed at the Wishes of the Frogs. They nevertheless pressed him again, and again, until they drove him to it. He threw down a Log; that Mass shakes the River with a great Noise. The Frogs affrighted are silent; they reverence their King; they come nearer Step by Step.

tandem, *Motu abjecto,*
290- *insultant, & deuitant;*
iners Rex est Lusus &
Contemptui. Rursum laces-
sunt Jovem; orant Regem
dari fibi, qui sit
strenuus; quibus Jupiter dat
Ciceniam. Is perstrenue
perambulans Paudem,
vorat quicquid Ranarum
sit obviam. Igitur
300- *Ranæ frustrâ questæ fue-*
runt de Sævitia hujus.
Jupiter non audit, nam
queruntur & hodie:
Etenim Vespri Ciconiæ
eunte Cubitum, egressæ ex
Antris murmurant
rauco Ululatu; sed
canunt furdo. Nam Ju-
piter vult, ut quæ depre-
cute sunt clementem Regem,
jam ferant inclementem.

MOR.

Solet evenire Plebi,
ut Ranis, quæ,
si habet Regem paulo man-
faetiorem, damnat eam Ig-
naviae & Inertiae, & optat,
aliquando Virum dari
fibi: Contra, si quan-
do nœta est strenuum
Regem, damnat Sævitiam
hujus, & laudat Cle-
nentiam prioris; sive quod
semper pœnitet nos præsen-
tium, sive quod est verum
Dicendum, nova esse potiora
veteribus.

at length, Fear being thrown away,
they leap upon, and leap off, him;
the sluggish King is their Sport and
Contempt. Again, they pro-
voke Jupiter; they pray for a King
to be given to them, who may be
valiant; to whom Jupiter gives
the Stork. He very nimbly
stalking through the Marshes
devours whatever of the Frogs
comes in the way. Therefore
the Frogs in vain have com-
plained of the Cruelty of him.
Jupiter does not bear, for
they complain even this Day:
For in the Evening the Stork
going to Rest, having come out of
their Caves they murmur
with a boarse Croaking; but
they sing to one deaf. For Ju-
piter wills, that they who peti-
tioned against a merciful King,
now bear an unmerciful.

MOR.

It is wont to happen to the com-
mon People, as to the Frogs, who,
if they have a King a little milder,
condemn him of Laziness and Sluggishness, and wish
at sometime for a Man to be given
to them: On the contrary, if at
any time they have got an active
King, they condemn the Cruelty
of him, and praise the Cle-
mency of the former; either because
it always repents us of the pre-
sent, or because it is a true
Saying, that new things are better
than old.

16
After

F A B L E XIII.

De COLUMBIS & MILVO.

Columbae olim ges-
sere Bellum cum Mil-
vi, quem ut expug-
narent, delegerunt sibi
Accipitrem Regem. Ille fac-
tus, Rex, agit Hostem, non
Regem: rapit ac laniat
ion segnius, ac Milvus. Pae-
nitet Columbas Incap-
ti, putantes, fusse
saxius pati Bellum Mil-
vi, quam Tyrannidem
Accipitris.

Mor.

Pigeat Neminem suæ
Conditionis nimium. Ut
Horatius ait, Nihil est bea-
tum ab omni Parte.
Equidem non optarem muta-
re meam Sortem, Modò fit
tolerabilis. Multi, cum quæ-
siverint novam Sortem,
versus optaverunt veterem.
Sumus ferè omnes ita vario
Ingenio, ut fæniteat
Nosmet nosri.

Of the PIGEONS and the KITE.

THE Pigeons formerly car-
ried on a War with the
Kite, whom that they might sub-
due, they chose to themselves
the Hawk King. He being
made King, acts the Enemy, not
the King: he tears and butchers
no flower, than the Kite. It re-
pents the Pigeons of their Under-
taking, thinking, that it had been
better to endure the War of
the Kite, than the Tyranny
of the Hawk.

Mor.

Let it repent no Man of his
Condition too much. As
Horace says, Nothing is hap-
py from every Part.
Truly I would not wish to
change my Lot, provided it be
tolerable. Many, when they have
scught a new State,
again have wished for the old.
We are almost all of so various
a Temper, that it repenteth
Us ourselues of ourselves.

F A B L E XIV.

De FURE & CANE.

CANIS respondit Furi
porrigenti Panem ut
ileat, Novi tuas
nydias, das Panem,
modo defnam latrare, sed
di tuum Munus; quippe si
tu tuleris Panem, tu
pertabis cuncta
x his Tectis.

Of the THIEF and the DOG.

THE Dog answered the Thief
holding out Bread that
he would be silent, I know thy
Treacheries, thou givest Bread,
that I may cease to bark, but
I hate thy Gift; for if
I shall take the Bread, thou
wilt carry all the Things
out of these Houses.

Mor

MOR.

36-Cave, *Causa* parvi
Commodi, amittas magnum.
 Cave, *babeas* Fidem
civis Homini; nam sunt,
qui non tantum dicunt be-
36-*5*-nignè, sed & faciunt be-
nigne, Dolo.

MOR.

Take heed, for the Sake of a small
 Profit, thou loest not a great one.
 Take heed, that thou beſt not Faith
 in every Man; for there are,
 who not only say kindly,
 but also do kindly, with Deceit.

F A B L E X V.

De Lupo & Sucula.

SUCULA parturiebat;
Lupus pollicetur, Se-
 fore Custodem Fætus.
Secula respondit, Se non
370 *egere* Obsequio *Lupi*;
si Ille velit habri-
 plus, *si cupiat* facere id,
quod est gratum, abeat
longius: Etenim officium
Lupi constare non Prae-
tiā, sed *Absentiā*.

MOR.

Omnia non sunt creden-
 da Omnibus. Multi pollicen-
380 -*tur* suam Operam, non Amore
 tui, sed sui; non
 quærentes tuum Commo-
 dum, sed suum.

Of the Wolf and the Sow.

THE Sow brought forth;
 the Wolf promises, that he
 would be the Keeper of the Young.
 The Sow, *w red*, That she did not
 want the Service of the Wolf;
 if He is willing to be accounted
 affectionate, if he desires to do that,
 which is grateful, let him go
 farther off: For that the Office
 of the Wolf consisted not in his Pre-
 sence, but *Absence*.

MOR.

All things are not to be trust-
 ed to all Men. Many pro-
 mise their Service, not out of Love
 of you, but of themselves; not
 seeking thine Advantage,
 but their own.

F A B L E X VI.

De Partū Montium.

*O*lim erat Rumor,
quod Montes pertur-
 ren. Homines accurvunt,
 circumfistunt, expectantes
Quippiam Monſtri, non
 fine

*Of the Bringing forth
 of the Mountains.*

*F*ormerly there was a Rumour,
 that the Mountains would
 bring forth. The Men run thither,
 stand round about, expecting
 something of a Monster, not
 without

fine Pavore. Tandem without Fear. At length the Montes parturunt. Mus Mountains bring forth. A Mouse exit, tum Omnes ridebant. comes out, then All laughed.

MOR.

Jactatores, cum profi-
tentur & ostentant magna, fess and boast great things,
vix faciunt parva. Qua-
tropter illi Thrasones sunt before those Thrasos are
Fire Materia Jeci & by Right the Matter of Test and
Scommatum. Haec Fabula item Scff. This Fable also
verat inanes Timores. Nam forbids vain Fears. For
plerumque Timor Periculi commonly the Fear of Danger
Test gravir. Periculo is more grievous than the Danger
ijs; imò id, quod itself; nay that, which
metu m̄as, est saepe ridiculo-
culum.

MOR.

Braggers, when they pro-
fess and boast great things,
scarce do little things. Where-
fore those Thrasos are
Fire Materia Jeci & by Right the Matter of Test and
Scommatum. Haec Fabula item Scff. This Fable also
verat inanes Timores. Nam forbids vain Fears. For
plerumque Timor Periculi commonly the Fear of Danger
Test gravir. Periculo is more grievous than the Danger
ijs; imò id, quod itself; nay that, which
metu m̄as, est saepe ridiculo-
culum.

F A B L E XVII.

De LEPORIBUS &
RANIS.

SYlvâ mugiente insolito Turbine, trepidi, Lepores occipiunt rapidè fugere. Cum Palus obfisteret sagientibus, stetere auxii, comprehensi Periculis utrinque. Quodque esset Incitamentum majoris Timoris, vident Ranas mergi in faude. Tunc unus ex Leporibus prudenter ac disertior ceteris inquit, Quid inaniter timimus? Est Opus Animo quidem: Est Nobis Agilitas Corporis, sed Animus deest. Hoc Periculum Turbinis non est fugiendum; sed con-

Of the HARES and
the FROGS.

THE Wood rearing with an unusual Whirlwind, the trembling Hares begin hastily to fly away. When a Fen stopped them flying, they stood anxious, encompassed with Dangers on both sides. And what was an Incitement of greater Fear, they perceive the Frogs to be plunged in the Fen. Then one of the Hares more prudent and more eloquent than the rest said, What vainly do we fare? There is Need of Courage indeed: There is to us Agility of Body, but Courage is wanting. This Danger of the Whirlwind is not to be fled from, but com- temned.

MOR.

Est Opus Animo in omni Re. Virtus jacet sine Confidentialia. Nam Confidentialia est Dux & Regina Virtutis.

MOR.

There is Need of Courage in every Thing. Virtue lies dead without Confidence. For Da- ringness is the Leader and Queen of Virtue.

F A B L E XVIII.

De Hædo & Lupo.

CAPRA, cum effet citura pastum, concludit Hædum Domi, monens aperire Nemini, dum ipsa redeat. Lopus, Qui audiverat id procul, post Discessum Matri, pulsat Foras, caprissat Voce, jubens recludi. Hædus prætentiens Dolum inquit, Non aperio; nam est Vox caprissat, tamen equidem video Lupum per Rimas.

MOR.

¶ Filii, obedite Parentibus, nam est utile; & decet Juvenem auscultare Senā.

Of the KID and the WOLF.

THE GOAT, when she was about to go to feed, shuts up the Kid at Home, warning her to open to Nobody, till she return. The Wolf, Who had heard that afar off, after the Departure of the Mother, knocks at the Doors, acts the Goat in Voice, ordering them to be opened. The Kid perceiving the Cheat says, I do not open; for altho' the Voice acts the Goat, yet indeed I see a Wolf thro' the Chinks.

MOR.

Children, obey your Parents, for it is profitable; and it becometh a Young Man to bearken to an Old Man.

F A B L E

F A B L E XIX.

De Rustico & Angue.

QUIDAM *Rusticus* nutriverat *Anguem*; aliquando *iratus* petit *Bestiam Securum*. *Ille evadit, non sine Vulnere.* Postea *Rusticus* deveniens in *Paupertatem ratus est id Infortunii accidere. Sibi propter Injuriam Anguis. Igitur supplicat, ut redeat. Ille sit, Se ignoscere, sed nolle redire; neque fore securum cum Rustico, cum sit tanta Securis Domi; Dolorem vulneris defuisse, tamen Memoriam superesse.*

MOR.

Es est vix tutum habere Fidem *Ei*, Qui semel solvit Fidem. Condonare Injuriam, id sane est Misericordia; sed cavere sibi, & decet, & est Prudentia.

Of the COUNTRYMAN and the SNAKE.

ACERTAIN Countryman had nourished a Snake; on a time being angry He strikes the Beast with an Ax. He escapes, not without a Wound. Afterwards the Countryman coming into Poverty thought that Misfortune happened to him for the Injury of the Snake. Therefore he entreats, that He would return. He says, that he forgave, but was unwilling to return; nor could he be secure with the Countryman, when there is so great an Ax at Home; that the Pain of the Wound was worn away, yet the Memory remained.

MOR.

It is scarce safe to have Faith in Him, Who once has broke Faith. To forgive an Injury, that indeed is the Part of Mercy; but to take heed of One's self, both becometh, and is the Part of Prudence.

F A B L E XX.

De VULPECULA & CICONIA.

Vulpecula vocavit Ciconiam ad Coenam. Effundit Opsonium in Mensam, Quod, cum esset liquidum,

Of the Fox and the STORK.

THE Fox called the Stork to Supper. She pours out the Victuals upon the Table, which, when it was

liquidum, *Ciconiā tentante Rostro frustrā*, *Vulpecula ligit*. *Elusa Avis abit*, pudetque, *pigetque Injuriæ*. Post plusculum Dierum redit, invitat Vulpeculam. Vitreum Vas erat situm plenum Opsonii; quod Vas, cum esset arcti Gutturis, licuit Vulpeculæ videre, & esurire, non gustare. Ciconia faciliter exauhit Rostro.

liquid, the Stork endeavouring with her Bill in vain, the Fox licks up. The deluded Bird goes away, and is ashamed, and vexed at the Injury. After some Days she returns, invites the Fox. A Glass Vessel was placed full of Viands; which Vessel, when it was of a narrow Neck, it was lawful for the Fox to see, and hunger, not to taste. The Stork easily drew it out with her Beak.

MOR.

Rifus meretur Rijum;
Focus Jocum; Dclus
Dolum; & Fraus Frau dem.

MOR.

Laughter deserves Laughter;
a Jest a Jest; a Trick
a Trick; and Deceit Deceit.

F A B L E. XXI.

De Lupe & picto Capite.

LUPUS versat, & miratur humanum Caput, repertum in Officinā Sculptoris, sentiens habere nihil Sensū, inquit, O pulchrum Caput, est in Te multum Artis, ed Nihil Sensū.

MOR.

Externa Pulchritudo, si interna adsit, est grata; fin caretum est alterutriā, præstat carere externā, quam internā: nam illa sine hac interdum incurrit dūm, ut Stolidus sit eō odio.

Of the Wolf and the painted Head.

THE Wolf turns about, and admires a human Head found in the Shop of a Carver, perceiving it to have nothing of Sense, he says, O fair Head, there is in Thee much of Art, but Nothing of Sense.

MOR.

Outward Beauty, if the inward be present, is pleasing; but if we must want either, it is better to want the outward, than the inward; for that without this sometimes incurs Hatred, that a Fool is by so much the

odiosior,
formosior.

the more odious, by how much
the more handsome.

F A B L E XXII.

De GRACULO.

Of the JACKDAW.

GRACULUS ornavit Plumis Pavonis; deinde visus pulchellus Sibi contulit Se ad Genus Pavo-num, suo Genere fastidito. Illi tandem intelligentes Fraudem nudabant stolidam Avem Coloribus, & affecerunt cum Plagis.

THE JACKDAW adorned Himself with the Feathers of the Peacock, then seeming pretty to Himself, he betook Himself to the Race of the Peacocks, his own Race being despised. They at length understanding the Cheat, stripped the foolish Bird of his Colours, and belaboured him with blows.

Mor.

Hæc Fabula notat eos, qui gerunt se sublimius, quam est æquum; qui vivunt cum iis, qui sunt & ditiores, & magis nobiles; quare sœpe fiunt inopes, & sunt Ludibrio,

Mor.

This Fable denotes those, who carry themselves more loftily, than is fit, who live with those, who are both more rich, and more noble; wherefore often they become poor, and are for a Laughing-stock.

F A B L E XXIII.

De RANA & BOVE.

Of the FROG and the Ox.

RAna cupida æquandi Bovem distentabat se. Filius hortabatur Matrem desistere Capto, inquiens, Ranam esse nihil ad Bovem. Illa intumuit secundum. Natus clamitat,

AFrog desirous of equaling an Ox stretched herself. The Son advised the Mother to desist from the Undertaking, saying, that a Frog was nothing to an Ox. She swelled a second time. The Son cries out

Mater, licet crepes, nunquam vices Bozem. Autem, cum intumuisset tertium, crepuit.

MOR.

Quisque babet suam Dotem. Hic excellit Formâ, Ille Viribus. Hic pollet Opibus, Ille Amicis. Decet Unumquemq; esse contentum suo. Ille valet Corpore, Tu Ingenio: Quocirca Quisque consulat Semet, nec invideat Superiori, Quid est miserum; nec optet certare, Quod est Stultitia.

Mother, altho' you burst, never will you exceed the Ox. But, when she had swelled a third time, she burst.

MOR.

Every one has his Gift. This Man excels in Beauty, That in strength. This is powerful in Riches, That in Friends. It becometh Every one to be content with his own. He is strong in Body, Thou in Wit: Wherefore let Every one consult Himself, nor envy a Superior, Which is a miserable thing; nor wish to contend, Which is the Part of Folly.

F A B L E XXIV.

De A quo & LEONE.

Of the Horse and the Lion.

LEONI venit ad comedendum Equum; autem carens Viribus præ Senectâ, coepit, meditari Artem: profitetur Se Medicum: moratur Equum Ambage Verborum. Hic opponit Dolum Dolo; fingit, Se nuper pupugisse Pedem in spinoso Loco; orat, ut Medicus in piciens educat Sentem. Leo paret. At Equus, quantâ Vi potuit, impingit Calcem Leoni, & continuo conjicit Se in Peas. Leo vix tandem rediens ad Se, nam

THE LION cometh to eat the Horse; but wanting Strength thro' old Age, he began to meditate an Art: He professes Himself a Physician: He stays the Horse with a Circuit of Words. He opposes Deceit to Deceit: He feigns, that belately bad prick-ed his Foot in a thorny Place; He prays, that the Physician looking into it would draw out the Thorn. The Lion obeys. But the Horse, with how great Force he could, strikes his Heel upon the Lion, and immediately betakes Himself to his Heels. The Lion scarce at length returning to Himself,

nam fuerat propè for he bad been almost
exanimatus Ictu, inquit, dead with the Blow, says,
seò Premium ob Stultitiam, I bear a Reward for my Folly,
& is meritò effugit; and he deservedly has fled away;
nam ultus est volum for he has revenged Deceit
Dolo.

MOR.

Simulatio est digna Odio,
& *capienda Simulatione.*
Apertus Hostis non est timendus; sed qui simulat Benevolentiam, cum sit Hostis, *is quidem est timendus, & est dignissimus Od.o.*

MOR.

Diffimulation is worthy of Hatred,
and to be taken with Diffimulation.
An open Enemy is not to be feared; but he who pretends Benevolence, when he is an Enemy, he indeed is to be feared, and is most worthy of Hatred.

F A B L E XXV.

De Avibus & Quadru-pedibus.

ERAT Pugna Avibus cum Quad-upedibus. Erat utrinque Spes, utrinque Metus, utrinque Periculum: autem Vesper-tilio relinquens Socios, deficit ad Hostes. Aves vincunt, Aquili Duce & Auspice; verò dominant Tranfugam Vespertilionem, ut nunquam redat ad Aves, uti nunquam volet Luce. Hæc est Causa Vespertilionis, ut non volet, nisi Noctu.

MOR.

Qui renuit esse Particeps
Adversitatis & Periculi

Of the Birds and the four-footed Beast.

THERE was a Battle to the Birds with the four-footed Beasts. There was on both sides Hope, on both sides Fear, on both sides Danger: but the Bat leaving his Companions, revolts to the Enemies. The Birds overcome, the Eagle being Captain and Leader; but they condemn the Runaway Bat, that he never return to the Birds, that he never fly in the light. This is a Reason for the Bat, that he fly not, unless in the Night.

MOR.

He that refuses to be Part
of Adversity and D

cum expers & Salutis. Sociis, erit with his Companions, shall be *Prosperitatis,* destitute of their Prosperity, and Safety.

F A B L E XXVI.

De SYLVA & Rus-
TICO.

Of the Wood and the Coun-
TRYMAN.

QUO Tempore erat Sermo etiam Arbo-
ribus, Rusticus venit in Sylvam, rogat, ut liceat sollere Capulum ad suam Securim. Sylva annuit. Rusticus, Securi aptata, cœpit succidere Arbores. Tum, & quidem serò pœnituit Sylvam suæ Facilitatis, doluit offe Seipsum Causam sui Exitii.

AT what Time there was a Speech even to Trees, a Countryman came into the Wood, asks, that it may be lawful to take a Handle to his Ax. The Wood consents. The Countryman, the Ax being fitted, began to cut down the Trees. Then, and indeed too late it repented the Wood of her Ease, it grieved her to be Herself the Cause of her own Destruction.

MOR.

Vide, de Quo merearis benè: fuere multi, Qui abusi sunt Beneficio accepto in Perniciem Autoris.

MOR.

See, of whom thou mayest deserve well: there have been many, Who have abused a Benefit received to the Destruction of the Author.

F A B L E XXVII.

De LUPO & VULPE.

Of the WOLF and the Fox.

LUPUS, cum esset sati Prædæ, degebat in Otio. Vulpecula accedit, sciscitur Causam Otii. Lupus sensit, fieri insidias, simulat Morbum

THÈ WOLF, when there was enough of Prey, lived in Idleness. The Fox comes to him, demands the Cause of the Idleness. The Wolf perceived, there were Treacheries, pretends a Disease

bum' esse Causam, orat ease to be the Cause, prays Vulpeculam ire precatum the Fox to go to pray the Deos. Illa dolens, Dolum non succedere, adit Pastorem, monet, Latebras Lupi patere, & Hostem securum posse opprimi inopinato. Pastor adoritur Lupum, maciat. Vulpes positur Antro & Prædā; sed breve fuit. Gaudium sui sceleris illi; nam paulo pōit. Idem Pastor capit ipsam.

ease to be the Cause, prays the Fox to go to pray the Gods. She grieving, that the Trick did not succeed, goes to the Shepherd, advises him, that the Den of the Wolf lay open, and the Enemy being secure could be destroyed unawares. The Shepherd rises upon the Wolf, slays him. The Fox obtains the Den and the Prey; but short was the Joy of her Villainy to her; for a little after the same Shepherd takes her.

MOR.

Invidia est fœda Res, & interdum pernicioſa quoque Auctori ipsi.

MOR.

Envy is a foul Thing, and sometimes pernicious also to the Author himself.

F A B L E XXVIII.

De VIPERA & LIMA.

VIpera offendens Limam in Fabricâ caput rodere: Lima subrisit, inquiens, Inepta, Quid agis? Tu contriveris tuos Dentes antequam atteras Me, Quæ soleo præmordere Duritiem Æris.

MOR.

Vide etiam atq; etiam
Quicum habeas Rem;
Si acuas, Den̄tes
in fortiorē, non nocu-
em̄ illi, sed tibi.

Of the VIPER and the FILE.

AVIPER finding a File in a Smith's Shop, began to gnaw it: The File smiled, saying, Fool, What dost thou do? Thou wilt have worn out thy Teeth, before thou wearest out Me, who am swont to gnaw off the Hardness of Brass.

MOR.

See again and again with whom thou hast an Affair; if thou whettest thy Tooh against a stronger Mans thou wilt not have hurt him, but thyself.

F A B L E XXIX.

De CERVO.

Cervus, conspicatus se in perspicuo Fonte, probat procera & ramaſa Cornua, sed dannat Extitatem Tibiarum: forte dum contemplatur, dum iudicat, Venator intervenit: Cervus fugit. Canes insectantur fugientem; sed cum intravisset densam Sylvam, Cornua erant implicita Ramis. Tum demum laudabat Tibias, & damnavat Cornua, Quæ fecere, ut esset Præda Canibus.

MOR.

Petimus fugienda, fugimus petenda; Quæ officiunt placent. Quæ conferunt diffilcent. Cupimus Beatitudinem, priusquam intelligamus, ubi sit; Quærimus Excellentiam Opum, & Celsitudinem Honorum; opinamur Beatitudinem sitam in his, in quibus est tam multum Laboris, & Doloris.

Of the STAG.

A Stag, having beheld himself in a clear Fountain, approves his lofty and branched Horns, but condemns the Smallness of his Legs. By Chance, whilst he looks, whilst he judges, the Huntsman passes by: the Stag flies away. The Dogs pursue him flying; but when he had entered a thick Wood, his Horns were entangled in the Boughs. Then at last he praised his Legs, and condemned his Horns, which made, that he was a Prey to the Dogs.

MOR.

We desire Things to be shunned, we fly Things to be desired; what burt please. What profit displeas. We desire Happiness, before that we understand, where it is; We seek the Excellency of Riches, and the Loftiness of Honours; we think Happiness placed in these, in which there is so much of Labour, and Pain.

F A B L E XXX.

De LUPIS & AGNIS.

A Liquaudo fuit Fœdus inter Lupos & nos, Quibus est Discordia.

Of the WOLVES and the LAMBS.

On a Time there was a League between the Wolves and the Lambs, to whom there is

Discordia Naturâ. Obscurus datus utrinque, Lupi dedere suos Catulos, Oves Cobortem Canum: Ovitus quietis & pastentibus, Lepuli Desiderio Mutrum edunt Ululatus: Tum Lupi irruentes clamitant, Fidem, Fædusque solutum, laniantque Oves destitutas Præsidio Canum.

a Discord by Nature. Hostages being given on both Sides, the Wolves gave their Whelps, the Sheep their Troop of Dogs. The Sheep being quiet and feeding, the little Wolves by the Desire of their Dams send forth Howlings: Then the Wolves rushing on them cry out, that their Faith, and League was broken, and butcher the Sheep destitute of their Guard of Dogs.

MOR.

Est Inscitia, si in Fœdere tradas tua Præsidia Hosti; nam qui fuit Hostis, forsan nondum defuit esse Hostis; & fortassis ceperit Causam, cur adoriantur te nudatum tuo Præsidio.

MOR.

It is Folly, if in a League thou deliverest thy Guards to an Enemy; for he who has been an Enemy, perhaps not yet has ceased to be an Enemy; and perhaps will take Occasion, why he may ride upon thee & strip of thy Guard.

F A B L E XXXI.

De Membris & Ventre. Of the Members and the Belly.

Olim Pedes & Manus incusabant Ventrem, quod Lucra ipsorum vorarentur ab eo otioso. Jubent, aut laboret, aut ne putet ali. Ille supplicat semel atq; iterum; tamen Manus negant Alimentum; Ventre exhausto Inediâ, ubi omnes Artus cœpere deficere; tum tandem, Manus voluerunt esse officiæ, verum id sed; nam Venter

Formerly the Feet and Hands accused the Belly that the Gains of them were devoured by him being idle. They command, or let him labour, or not think to be maintained. He entreats once and again; yet the Hands deny Assistance; the Belly being exhausted with Want, when all the Limbs began to fail; then at last the Hands were willing to be officious, but that too late; for

B6 the Bel'

Venter debilis Desuetudine the Belly weak by Disease
renuit Cibum. Ita sancti refusèd Meat. Thus all
Artus, dum invident Ven-
tri, pereunt cum pereunte
Ventre.

MOR.

Societas Membrorum
non differt ab humanae Socie-
tate. Membrum eget Mem-
bro, Amicus Amicū; quare
utamur mutuis Officiis,
mutuis Operibus; nam neq;
Divitiae, neque Dignitates
tuentur Hominem satis.
Unicum & summum Præ-
sidium est Amicitia
Complurium.

MOR.

The Society of the Members
does not differ from human Soci-
ety. A Member wants a Mem-
ber, a Friend a Friend; wherefore
let us use mutual Offices,
mutual Works; for neither
Riches, nor Dignities
defend a Man enough.
The only and chief Safe-
guard is the Friendship
of Many.

F A B L E XXXII.

De SIMIA & VULPECULA.

Simia crat Vulpeculam, ut daret Partem
Caudæ sibi ad tegendas
Nates; nam esset One-
ri Illi, Quod foret
Usui & Honori Illi.
Illa respondet, esse Nihil
nimis, & Se malle
Humum verri
sua Caudâ, quam Na-
tes Simiae tegi.

MOR.

Sunt, qut egent; sunt,
quibus supereft; tamen
id est Moris Nulli Divi-
tum, ut beat Egenos
superfluâ Re.

Of the APE and the FOX.

THE Ape prays the Fox,
that she would give Part
of her Tail to Her to cover
her Buttocks; for that was a Bur-
den to Her, Which would be
an Use and Honour to Her.
She answers, that it was Nothing
too much, and that she had rather
that the Ground should be brushed
with her Tail, than that the But-
tock of the Ape be covered.

MOR.

There are, who want; there are,
to whom there is over much; yet
that is of a Custom to no One of the
Rich, that he bless the Needy
with his superfluous Store.

F A B L E

F A B L E XXXIII.

De Vulpecula & Mustela.

VULPECULA tenuis longâ
Inediâ forte repsu
per angustum Rimam in
Cameram Frumenti, in quâ
cùm fuit probè pasta, deinde
Venter distentus impedit
tentantem egredi rursus.
Mustela procul contemplata
luctantem, tandem monet,
si cupiat exire,
redeat ad Cavum macra,
quo intraverat macra.

MOR.

Videas complures latos
atque alacres in Mediocri-
tate, vacuos Curis, expertos
Molestiis Animi. Sin
Illi fuerint facti divites,
videbis eos incedere moestos;
nunquam porrigere Fron-
tem, plenos Curis, obrutos
Molestiis Animi.

TH E Fox slender by long
Want by chance crept
through a narrow Chink into
a Heap of Corn, in which
when she was well fed, then
her Belly being stretched hindered
her trying to go out again.
A Weasel afar off having seen her
striving, at length advises,
if she desires to go out,
she would return to the Hole lean,
at which she had entered lean.

MOR.

You may see many merry
and cheerful in Mediocri-
ty, void of Cares, free
from Troubles of Mind. But if
They shall be made rich,
you shall see them go sad;
never to smooth their Fore-
head, full of Cares, overwhelmed
with Troubles of Mind.

F A B L E XXXIV.

De Equo & Cervo.

EQuus gerebat Bellum
cum Cervo; tandem
pulsus Paseuis
implorabat humanam Open.
Redit cum Homine, descen-
dit in Campum, victus
antea jam sit Victor;
sed

Of the Horse and the Stag.

TH E Horse carried on War
with the Stag; at length
being driven out of the Pastures
He implored human Help.
He returns with a Man, He de-
scends into the Field, he conquered
before now becomes Conqueror;

sed tamen H̄ste victo, but yet the Enemy being conquered,
& misse sub Jugum, est and sent under the Yoke, it is
necessē, ut Victor ip̄e necessary, that the Victor himself
serviat Homini. Fert serve the Man. He bears
Equitem Dorso, Fræ- the Horseman on his Back, the Bri-
num Ore. dle in his Mouth.

MOR.

Multi dimicant contra Paupertatem; quā viētā per Industriam & Fortunam, Libertas Victoris sēpe interit; quippe Domini & M̄ttores Paupertatis incipiunt servire Divitiis; anguntur Flagris Avaritiae, cohidentur Frænis Parcimoniae; nec tenent Modum querendi, nec audent uti Rebus partis, justo supplicio quidem Avaritiae.

MOR.

Many fight against Poverty; which being overcome by Industry and Fortune, the Liberty of the Victor often perisheth; for the Lords and Conquerors of Poverty begin to serve Riches; they are tormented with the Whips of Avarice, they are restrained with the Bridles of Parsimony; nor do they hold a Mean of getting, nor do they dare to use the Things got, a just Punishment indeed of Covetousness.

F A B L E XXXV.

De Duobus Adolescentibus.

DUO Adolescentes simulant, se ē emptu-
ros Carnem apud Coquum: Coquo agente alias Res, Alter arripit Carnem ē Cœdro, dat Socio, ut occultet sub Veste. Cœquis, ut vidit Partem Carnis, subreptam sibi, cœpit infimulare utrumq; Furti. Qui abstulerat, pejerat per Jovem, se babere Nibil;

Of Two Young Men.

TWO young Men pretend, that they would buy Flesh at a Cock's: The Cook doing other Things, One snatches Flesh out of a Basket, gives it to his Companion, that he may hide it under his Garment. The Cock, as soon as he saw Part of the Flesh stolen from him, began to accuse each of Theft. He that had taken it away, swears by Jove, that he had Nothing;

verò is, qui babuit, pejerat identidem, se abstulisse Nihil. *Ad Quos Coquus inquit, quidem nunc Fur latet, sed is, per quem juravisti, inspexit, is scit.*

MOR.

Cum peccavimus, Homines non sciunt id statim; at Deus videt omnia, qui sedet super Caelos, & intuetur Abyssos.

but he, who had it, swears again and again, that he had taken away Nothing. To whom the Cook says, indeed now the Thief lies hid, but he, by whom you have swore, looked on, he knows.

MOR.

When we have sinned, Men do not know it presently; but God sees all things, who sits upon the Heavens, and looks into the Deeps.

F A B L E XXXVI.

De CANE & LANIO.

Of the Dog and the BUTCHER.

CUM Canis abstulisset Carnem Lanio in Macello, continuò conjectit sese in Pedes quantum potuit. Lanius percussus Jacturā Rei, primum tacuit, deinde recipiens Animum, sic acclamavit procul, O furacissime, curre tutus, licet tibi currere impunè; nam nunc es tutus, ob Celeritatem, autem posthac observaberis cautiùs.

MOR.

Hæc Fabula significat, plorosque Homines tum demum fieri cautores, cum acceperint Damnum.

WHEN the Dog had taken away Flesh from the Butcher in the Shambles, immediately he betook himself to his Heels as much as he could. The Butcher struck with the Loss of the Thing, at first held his Peace, afterwards taking Courage, thus he cried to him afar off, O most thieving Cur, run safe, it is lawful for thee to run unpunished; for now thou art safe for thy Swiftnes, but hereafter thou shalt be observed more cautiously.

MOR.

This Fable signifies, that most Men then at length become more cautious, when they have received Damage.

F A B L E

F A B L E XXXVII.

De Agno & Lupo.

Lupus occurrit Agno comitanti Caprum, rogat, cur Matre relicta, potius sequatur olidum Hircum, suadetque, ut redeat ad Ubera Matris distenta. Laete, sperans, fore ita, ut laniet abductum; verò ille inquit, O Lupe, Mater commisit me huic. Huic summa Cura servandi est data; obsequar Parenti potius, quam tibi, qui postulas seducere me istis Dictis, & mox discerpere subductum.

MOR.

Noli habere Fidem Omnibus; nam Multi, dum videntur velle prodeſſe Aliis, interim consulunt Sibi.

THE Wolf meets the Lamb accompanying the Goat, he asks, why his Mother being left, he rather follows a stinking Goat, and advises, that he would return to the Dugs of his Mother stretched with Milk, hoping, that it would be so, that he may butcher him drawn away; but he says, O Wolf, my Mother hath committed me to him. To him the chief Care of keeping is given; I shall obey a Parent rather, than thee, who requirest to seduce me with those Sayings, and by and by to tear me in Pieces drawn away.

MOR.

Be unwilling to have Faith in all Men; for Many, whilst they seem to be willing to profit Others, in the mean time consult for Themselves.

F A B L E XXXVIII.

*De Agricola & Filiis.**Of the Husbandman and his Sons.*

Agricola babebat complures Filios, lique fuere discordes inter Se; quos Pater elaborans trahere ad mutuum Amorem, Fasciculo ap-

A Husbandman had many Sons, and they were disagreeing among themselves; whom the Father laburing to draw to mutual Love, a little Faggot be-

apposito, jubet singulos being put, commands them single effingere circumdatum to break it bound about brevi Funiculo: Imbecilla with a short Cord: their weak Æstatu'a conatur frustra: Youth endeavoureth in vain: Pater solvit, redditque singulis Vigulam, quam cum pro suis Viribus quicunque facile frangeret; Inquit, O Filioli, sic Nemo poterit vincere Vos concordes; sed si volueritis jævire mutuis Vulneribus, atque agitare intestinum Bellum, eritis tandem Prædæ Hostibus.

The Father looses it, and gives to each a Twig, which when with his Strength every one easily broke; He saith, O Children, thus Nobody will be able to conquer You agreeing; but if ye shall be willing to rage with mutual Wounds, and to drive on intestine War, ye shall be at length for a Prey to your Enemies.

MOR.

Hec Fabula docet, parvas Res crescere Concordia, magnas dilabi Discordia.

MOR.

This Fable teaches, that small Things increase by Concord, great Things fall away by Discord.

F A B L E XXXIX.

De CARBONARIO &
FULLONE.Of the COLLIER and
the FULLER.

Carbonarius invitabat Fullonem, ut habaret secum in eadem Domo. Fullo inquit, mi Homo, istud non est mibi, vel Cordi, vel utile; nam vereor magnopere, ne Quæ eluam, Tu reddas tam atra, quam Carbo, est.

MOR.

Monemur boc Apologo ambulare cum in-

THE Collier invited the Fuller, that he would dwell with him in the same House. The Fuller saith, my Man, that is not to me, either to my Heart, or profitable; for I fear greatly, lest what Things I wash clean, Thou mayst make as black, as a Coal is.

MOR.

We are admonished by this Apology to walk with the

*inculpatis; monemur the unblamed; we are admonished
deuitare Consortium, sceleratorum Hominum, velut to avoid the Company of wick-
certam Pstrem; nam quis- ed Men, as
que evadit tales, quales si a certain Plague; for every
sunt, quibuscum versatur. one cometh out such, as they
are, with whom he is converfant.*

F A B L E X L.

*De AUCUPE &
PALUMBO.*

Auceps videt Palumbo procul nidulantem in altissimâ Arbore; adpropereat; deique molitur Insidias; forte premis Anguem Calcibus; hic mordet. Ille exanimatus improviso Molo, inquit, miserum Me! dum infidior Alteri, Ipse dispergo.

MOR.

Hæc Fabula significat, Eos nonnunquam circumveniri suis Artibus, Qui meditantur mala.

*Of the FOWLER and the
RING-DOVE.*

THE Fowler sees the Ring-Dove afar off making a Nest in a very high Tree; he hastens to him; finaly he contrives Snares; by chance he professes a Snake with his Heels; he bites him. He terrified at the sudden Evil, says, wretched Me! whilst I lay Snares for another, I myself perish.

MOR.

This Fable signifies, that they sometimes are circumvented with their own Arts, who meditate evil Things.

F A B L E X L I.

*De AGRICOLA &
CANIBUS.*

Agricola, cum hyemasset in Ruri multos Dies, cœpit tandem laborare Penuriâ

*Of the HUSBANDMAN and
the Dogs.*

THE Husbandman, when he had wintered in the Country many Days, began at length to labour with the Want

necessariarum Rerum, interfecit Oves, deinde & Capellæ, postremò quoque mactat Boves, ut babeat, quo sustenteret Corpusculum genè exhaustum Inediā. Canes videntes id constituant quærere Salutem Fugâ; etenim Sese non victuros diutius, quando Herus non piperit Bobus quidem, Quorum Operâ utebatur in faciendo rustico Opere.

of necessary Things, be killed his Sheep, afterwards also his Goats, lastly also he slays his Oxen, that he may have wherewith he may sustain his Body almost exhausted with want. The Dogs seeing that resolve to seek Safety by Flight; for that they should not live longer, when their Master has not spared his Oxen indeed, whose Labour he used in doing his Country Work.

MOR.

*Si vis esse salvus,
decede ab eo eis, quem
vides redactum ad eas
Angustias, ut consumat
Instrumenta necessaria suis
Operibus, quo suppleatur
præsenti Inediæ.*

MOR.

*If thou art willing to be safe,
withdraw from him soon, whom
thou seest reduced to those
Straits, that he consumes
the Instruments necessary for his
Works, whereby he may be supplied
for the present Want.*

F A B L E XLII.

De VULPE & LEONE.

VULPECULA, quæ non solebat videre Immanitatem Leonis, contemplata id Animal semel atque iterum trepidabat, & fugitabat. Cum jam tertio Leo obiulisset sese obviā. Vulpes non metuit Quicquam, sed confidenter adit, & salutat illum.

Of the Fox and the Lion.

TH E Fox, who was not wont to see the Fierceness of the Lion, having viewed that Beast once and again trembled, and fled. When now a third Time the Lion had offered himself in his Way. The Fox feared not any Thing, but confidently goes up to, and salutes him.

Mor.

MOR.

Consuetudo *facit Nos* Custom makes Us
omnes audaciores, *vel all bolder,* even
apud Eos, Quos *vix antea* among Those, Whom scarce before
ausi fuimus aspicere.

MOR.

makes Us
even
among Those, Whom scarce before
we have dared to look upon.

F A B L E XLIII.

De Vulpē & Aquilā.

Of the Fox and the Eagle.

PROLES *Vulpeculae* excurrebat foras ; comprehensa ab Aquilā implorat Fidem Matris. Illa accurrit, rogat Aquilam, ut dimittat Captivam Prolem. Aquila naëta Prædam subvolat ad Pullos. Vulpes, Face correptā, quasi effet absumptura Munitiones Incendio, Cūm jam ascendisset Arborem, inquit, nunc tuere Te, tuosque, si potes. Aquila trepidans, dum metuit Incendium, inquit, fare Mihi, reddam quicquid habeo tuum.

MOR.

Intellige per Aquilam potentes, atq; audaces ; per Vulpem pauperculos, Quos Divites se numerò opprimunt per Vim. Verùm lxi si interdum probè ulciscuntur Injuriam acceptam.

THE Young of the Fox ran abroad ; caught by the Eagle she implorat the Help of her Dam. She plores the Help of her Dam. She runs up, asks the Eagle, that she would dismiss her Captive Young. The Eagle having got her Prey flies away to her Young. The Fox, a Fire-brand being snatched up, as if she was about to destroy her Fortress with Fire, When now she had gotten upon the Tree, says, now defend Thyself, and thine, if Thou canst. The Eagle trembling, whilst she fears the Fire, says, spare Me, I will restore whatsoe'er I have of thine.

MOR.

Understand by the Eagle the potent, and bold ; by the Fox the Poor, Whom the Rich oftentimes oppress by Force. But the Hurt sometimes soundly revenge the Injury received.

F A B L E XLIV.

*De Agricolâ &
Ciconiâ.*

*Of the Husbandman and
the Stork.*

GRUIBUS Anseribusque depascentibus Sata, Rusticus praeedit Laqueum. Grues capiuntur, Aneres capiuntur, & Ciconia capitur. Illa supplicat, clamitans, & se innocentem, & esse nec Gruem, nec Anserem, sed optimam omnium Avium, quippe Quæ semper consueverit inservire Parenti sedul, & alere Eum confiditum Senio. Agricola inquit, probè scio omnia hæc; verum postquam cepimus Te cum nescientibus, morieris queque cum Eis.

THE Cranes and the Geese feeding on the Corn, the Countryman sets a Gin. The Cranes are taken, the Geese are taken, and the Stork is taken. She entreats, crying, that she was innocent, and was neither a Crane, nor a Goose, but the best of all Birds, as who always used to serve her Father diligently, and to nourish him worn out with old Age. The Husbandman says, well know I all these Things; but since we have taken Thee with the offending, thou shalt die also with them.

MOR.

Qui committit Crimen,
& Is. Qui adjungit Se
Socium plectuntur
Pœnâ.

MOR.

He that committeth a Crime, and He, who joins Himself a Companion to the Wicked, are punished with equal Punishment.

F A B L E XLV.

*De OPILIONE &
AGRICOLIS.*

*Of the SHEPHERD and
the COUNTRYMEN.*

PUER pascebatur Oves edidisse Præculo, atq; clamitans terque, quaterque fer

Aboy fed his Sheep upon a higher Ground, and crying both thrice, and four times in

per Jocum, Lupum adesse, in Jest, that the Wolf was there, exciebat Agricolas undique raised the Countrymen que: Illi illi on all Sides: They being deluded sèpius, dum non subveniunt too often, wblif they do not come imploranti Auxilium, Oves to him imploring Help, the Sheep fuit Præda Lupo. become a Prey to the Wolf.

Mor.

Si Quispiam consueverit mentiri, Fides non babebitur facile Ei, eum acceperit narrare verum.

Mor.

If any One has been used to lie, Faith will not be had easily in Him, when he shall have begun to tell the Truth.

F A B L E XLVI.

De Aquilâ & Corvo.

A QUILA devolat editissimâ Rupe, in Tergum Agni. *Corvus* videns Id gestit, veluti Simia, imitari Aquilam, dimittit Se in Vellus Arietis; dimissus impeditur; impeditus comprehenditur; comprehensus projicitur Pueris.

Mor.

Quisque estimet Se suâ, non Virtute Aliorum. Tentes Id, Quid possis facere.

Of the Eagle and the Crow.

THE EAGLE flies down from a very high Rock, on the Back of a Lamb. The Crow seeing that rejoiceth, as an Ape, to imitate the Eagle, He drops Himself upon the Fleece of a Ram; dropt down He is entangled; entangled he is taken; taken he is thrown to the Boys.

Mor.

Let every One esteem Himself by his own, not by the Virtue of Others. Attempt That, Wbi. b thou mayst be able to do.

F A B L E

F A B L E XLVII.

*De invidō CANE &
Bove.*

CANIS decumbebat
Præsepi pleno Fœni :
Bos venit, ut comedat ;
Ille surrigens Se sibi prohibet :
Bos inquit, Dii perdent
Te cum isthac tuā Invidiā,
Qui nec vesceris Fœno,
nec finis Me vesci.

Of the envious Dog and
the Ox.

THE Dog lay down,
in a Rack full of Hay :
The Ox cometh, that He may eat ;
He raising Himself hinders Him ;
The Ox says, May the Gods destroy
Thee with that thy Envy,
Who neither art fed with Hay,
not sufferest Me to be fed.

MOR.

Plerique sunt eo Ingenio,
ut invideant Ea
Aliis, Quæ sunt nulli Usui
Sibi.

MOR.

Many are of that Temper,
that they envy those Things
to Others, Which are of no Use
to Themselves.

F A B L E XLVIII.

De Cornicula & Ove.

Cornicula strepitat
in Dorso Ovulæ :
Ovis inquit, Si obstreperes
sc Cane, ferres
Infortunium. At Cornicula
inquit, scio Quibus insultem,
noleba placidis, amica
œvis.

Of the Jackdaw and the Sheep.

THE Jackdaw makes a Noise
on the Back of the Sheep :
The Sheep says, If thou made a Noise
thus to a Dog, thou wouldest bear
the Damage. But the Jackdaw
saith, I know Whom I may insult,
troubl'some to the mild, friendly
to the cruel.

MOR.

Mali insultant innocentia
miti ; sed Nemo irritat
œros & malignos.

MOR.

Evil Men insult the innocent
and mild ; but no One irritates
the fierce and mischievous.

F A B L E

F A B L E X L I X .

*De Pavone &
Luscinia.*

P A V O queritur apud Junuem Conjugem, & Sororem Jovis, Lusciniam cantilicare suaviter, Se irrideri ab Omnibus ab raucam Ravim. Cui Juno inquit, Luscinia longe superat in Cantu, Tu Plumis; Quique habet Suam Dotem à Diis. Decet Unumquemque esse contentum sua Sorte.

MOR.

Sumamus Ea, Quæ Deus largitur, grāo Anno, neque quāramus majra.

Of the Peacock and
the Nightingale.

T HE Peacock complains to Juno the Wife, and Sister of Jupiter, that the Nightingale sung sweetly, that He was laughed at by All for his hoarse Squalling. To whom Juno says, The Nightingale by far excels in Singing, Thou in Feathers; Every One has his Gift from the Gods. It becometh Every One to be content with his own Lot.

MOR.

Let us take those Things, Which God bestows, with a great Mind, or let us seek greater Things.

F A B L E L.

*De seniculâ MUSTELA &
MURIBUS.*

M USTELA cārens Viribus p̄ae Senio non valebat insequi Mures jam ita, ut solitus; cœpit meditari Dolum; abscondit Se in Colliculo Farinæ, sic sperans fore, ut venetur extra Laborem. Mures accurrunt, & dum cupiunt esicare Farinam, Omnes devorantur ad Unum à Mustelâ.

6

Of the old WEASEL and
the Mice.

T HE WEASEL wanting Strength thro' old Age, was not able to pursue the Mice now so, as He was wont; He began to meditate a Trick; He bides Himself in a Heap of Meal, thus hoping that it would be, that he may hunt without Labour. The Mice run to it, and whilst they desire to eat the Meal, They all are devoured to One by the Weasel.

MOR.

MOR.

*Ubi Quispiam fuerit de-
stitutus Viribus, est Opus
Ingenio. Lysander Lacede-
monius solebat dicere sub-
inde, quod leonina Pellis
non perveniret, Vulpinam
esse assumendam.*

MOR.

*When any One shall be de-
stitute of Strength, there is Need
of Wit. Lysander the Lacede-
monian used to say often,
where the Lion's Skin
would not reach, that the Fox's
was to be taken.*

F A B L E L I.

De LEONE & RANA.

*LEO, cum audiret
Ranam loquacem
magni, putans esse
aliquid magnum Animal,
vertit Se retro, et stans
parum, videt Ranam
excuntem è Stagno; Quam
statim indignabundus con-
culcavit Pedibus, inquiens,
non movebi, amplius
ullum Animal clamore, ut
perspiciat Te.*

MOR.

*Fabula significat, quod
apud verbosos Nihil
reperitur praeter Linguam.*

Of the LION and the FROG.

*THE Lion, when he heard
the Frog talking
at a great Rate, thinking it to be
some great Beast,
turned Himself back, and standing
a little, He sees the Frog
going out of the Pool; which
presently enraged He trod un-
der with his Feet, saying,
Thou shalt not move any more
any Animal with thy Noise, that
He may look at Thee.*

MOR.

*The Fable signifies, that
among noisy Men Nothing
is found except a Tongue.*

F A B L E L II.

De FORMICA & COLUMBA. Of the PISMIRE and the Dove.

*Formica sitiens venit
ad Fontem, ut
biberebret; forte incidit
in-*

*THE Pismire, thirsting came
to a fountain, that
she might drink; by chance she fell
in-*

in Puteum, Columba supersidens Arborem imminentem Fonti, cum consiceret Formicam ebrui Aquis, frangit Ramulum ex Arbore, Quem dejicit sine Morâ in Fontem. Formica condescendens Hunc seratur. Auceps venit, ut capiat Columbam; Formica percipiens Id, mordet unum ex Pedibus Aucupis; Columba avolat.

MOR.

Fabula significat, cum Bruta sunt grata in Beneficis, sed magis si debent esse, Qui sunt Particeps Rationis.

into a Well. The Dove sitting upon a Tree hanging over the Fountain, when she saw the Pismire overwhelmed in the Waters, breaks a little Branch from the Tree, Which she throws without Delay into the Fountain. The Pismire getting upon This is saved. The Fowler comes, that he may take the Dove; the Ant perceiving That, bites one of the Feet of the Fowler; the Dove flies away.

MOR.

The Fable signifies, when Brutes are grateful to Benefactors, by so much the more They ought to be, Who are Partakers of Reason.

F A B L E LIII.

De Pavone & Picâ.

GE N S Avium cum vagaretur liberè, optabat Regem dari Sibi. Pavo putbat Se imprimis aignum, Qui elegeretur, quia esset formosissimus. Hoc accepto in Regem, Pica inquit, O Rex, si, Te imperante, Aquila coperit in e, ut nos perseveremus, quo modo abiges Iam? quo Patus servabis Nos?

Of the Peacock and the Magpie.

THE Nation of Birds, when they wandered freely, wished for a King to be given to Them. The Peacock thought Himself chiefly worthy, Who should be chosen, because He was the most beautiful. He being received for King, The Magpie says, O King, if, You governing, the Eagle should begin to pursue Us strenuously, as she is weak, by what Means will you drive away her? by what Means will you preserve Us?

MOR.

MOR.

In Princeps Forma non est
tām specanda, quām
Fortitudo Corporis & Prudēntia.

MOR.

In a Prince Beauty is not
so much to be regard'd, as
Strength of Body, and Prudence.

F A B L E LIV.

De AEGROTO &
MÉDICO.Of the SICK MAN and
the PHYSICIAN.

MEdicus curabat AE-
gretum; tandem Ille
moritur; tum Medicus inquit
ad Cognatos, Hic peribat
Intemperantia.

A Physician had in Cure a Sick
Man; at length He
died; then the Physician said
to the Kinsmen, This Man perished
by Intemperance.

MOR.

Nisi Quis reliquerit
Bibacitatem & Libidinem,
mature, aut nunquam
perveniet ad Senectutem, aut
est habiturus perbrevem
Senectutem.

MOR.

Unless Any One shall have left
Drunkenness, and Lust
timely, either He never
will arrive to old Age, or
is to have a very short
old Age.

F A B L E LV.

De LEONE & aliis.

Of the LION and other Beasts.

LEO, Asinus, &
Vulpes eunt venatum;
ampia Venatio capitur;
copia est iussa partiri:
Asini ponente Singulis sin-
gulas Partes, Leo irru-
ebat, rapit Asinum, ac lani-
at, Postea dat id
Negotii Vulpeculae, Quæ
astutior,

THE LION, the Asin, and
the Fox go to hunt;
an ample Prey is taken;
taken is commanded to be parted:
The Asin putting to each their sin-
gle Parts, the Lion rear-
ed, he seized the Asin, and butchers
him. Afterwards he gives that
Business to the Fox, Wh
C a more cunning;

astutior, cum longè more cunning, when by far optimâ Parte propositâ, reservavisset om̄inam, reserved scarce a very small one, Leo rogat, à Quo sic dicta? Cui Illa inquit, Calamitas. Afini docuit Me.

the best Part being proposed, she had reserved scarce a very small one, the Lion asks, by Whom so taught? To Whom She says, the Calamity of the Ass has taught Me.

MOR.

MOR.

Ille est Felix, Quem aliena Pericula faciunt cautum. He is Happy, Whom others Dangers make cautious.

F A B L E LVI.

De Hædo & Lupo.

Of the KID and the WOLF.

HÆDUS prospectans è Fenestrâ audebat laceſſere Lupum prætereuntem Convitiis; Cui Lupus ait, Scelestè, Tu non conviliaris Mibi, sed Locus.

A KID looking out of a Window dared to provoke a Wolf passing by with Revilings; to whom the Wolf says, Wretch, Thou dost not revile Me, but the Place.

MOR.

Tempus & Locus semper addunt Audaciam Homini.

MOR.

Time and Place always add Boldness to a Man.

F A B L E LVII.

De Leone & Caprâ.

Of the Lion and the Goat.

LEO ferte conspicatus Copram ambulante Rupe monet, ut descendat in vride Pratum: Capra inquit, Errasse facerem, si Tu abes- tes; Qui non suades Mibi

THE LION by chance having seen a Goat walking on a high Rock advises, that she would descend into the green Pasture: The Goat says, Perhaps I should do it, if You was away; Who do not persuade Me

*Mibi istud, ut Ego capiam Me to that, that I may take
ullam Voluptatem inde; sed any Pleasure thence; but
ut Tu habeas, Quod that Thou mayst have, What
famelicus wores.*

MOR.

*Ne habeas Fidem omnibus; Do not have Faith in all;
nam Quidam non consultunt for Some do not consult
Tibi, sed Sibi. for You, but for themselves.*

F A B L E LVIII.

*De VULTURE allisque
AVIBUS.*

VULTUR *ad simulat, Se
celebrare annum
Natalem; invitat Avi-
culas ad Cœnam; ferè
omnes veniunt; accipit
venientes magno Plausu
Favoribusque: Vultur
laniat acceptas.*

MOR.

*Omnis non sunt Amici,
Qui dicunt blandè, aut
simulant, Se facere benig-
nè.*

*Of the VULTURE and other
BIRDS.*

THE Vulture feigns, that He
would celebrate his annual
Birth-Day; He invites the little
Birds to Supper; almost
all come; He receives
them coming with great Applause
and Favours: The Vulture
butchers them received.

MOR.

*All are not Friends,
Who speak fairly, or
pretend, that They will do kind-
ly.*

F A B L E LIX.

*De ANSERIBUS &
GRUIBUS*

Anseres pascebantur
simul cum Grubus
eodem Agro. Grues
conspicte

*Of the GEESE and
the CRANES.*

THE Geese were fed
at the same time with the Cranes
in the same Field. The Cranes
having seen

conficere Rusticos, having seen the Countrymen,
leves avolant; *Aneres* being light fly away; *The Geese*
capiuntur, Qui impediti are taken, *Who hindered*
Onere Corporis, non poterant subvolare. *with Burden of Body, were*
not able to fly away.

MOR.

Urbe expugnata ab Hostiis, Inops facile subducit Se; at Divitiae captus servit. In Pello Divitiae sunt magis Oneri quam Utit.

MOR.

A City being besieged by Enemies, the poor Man easily withdraws Himself; but the Rich taken serves. In War Riches are more for a Burden, than an Use.

F A B L E LX.

De Anu & Ancillis.

Of the old Woman and her Maids.

QUÆDAM *Anus* habebat Domi complures *Ancillas*, quas quotidie excitabat ad O_{ri}us ad Canarium Galli, Quem habebat Domi, antequam luce sciret. *Ancillæ* tandem commotæ Tædio quotidiani Negotii obturcant Gallum, sperantes jam, Illo, necato, Sese dorinutras usque ad Meridiem; sed hæc Spes decepit Eas; nam Hera, ut rescivit, Gallum interemptum, deinceps jubet Eas surgere intempestâ Nocte.

Mor.

Non Pauci, dum student evitare Malum, incident in gravius.

ACERTAIN old Woman had at Home many Maids, Whom daily she rouzed to Work at the Crowing of a Cock, which she had at Home, before that it was light. The Maids at length moved with the Weariness of their daily Businesse before the Cock, hoping now, He being killed, that they should sleep even to Mid-day; but this Hope deceived Them; for the Mistress, as soon as she knew, that the Cock was killed, henceforwards commands Them to rise at Mid-night.

Mor.

Not a few, whilst they study to avoid an Evil, fall into a heavier.

F A B L E L X I .

De ASINO & EQUO.

ASINUS putabat Equum beatum, quod esset pinguis, & degeret in Otio; verò dicebat Se infelicem, quod esset macilentus, & stirgessus, & quotidie exerceretur ab immitti Hero in ferendis Oneribus. Haud multò post coaclamant ad Arma; tum Equus non repulit Fianum Ore, Equitem Dorso, nec Telum Corpore. Asinus, Hoc viso, agebat magnas Gratias Diis, quod nouescissent Se Equum, sed Asinum.

MOR.

Sunt Miseri, Quos Vulgar judicat batos; & non Pauci sunt beati, Qui putant Se miserrimos. Tutor crepidarius dicit Regem felicem, non considerans in quantas Res & Solitudines distractabitur, dum interim Ipse cantillat cum optimâ Paupertate.

Of the Ass and the Horse.

THE Ass thought the Horse happy, because he was fat and lived in Idleness; but he called Himself unhappy, because He was lean, and raw-boned, and daily was exercised by an unmerciful Master in bearing Burdens. Not much after they cry to Arms; then the Horse drove not back the Bridle from his Mouth, the Horseman from his Back, nor the Dart from his Body. The Ass, This being seen, gave great Thanks to the Gods, that they had not made him a Horse, but an Ass.

MOR.

They are miserable, Whom the Vulgar judges happy; und not a few are happy, Who think Themselves most miserable. The Cobler calls the King happy, not considering into how great Affairs and Troubles he is drawn, whilst in the mean time He sings with his best Poverty.

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FABLE

F A B L E LXII.

De LEONE & TAURO.

TAURUS fugiens Leonem incident in Hircum; Is minitabatur Cornu & caperata Fronto: Ad quem Taurus plenus irâ inquit, Tua Frons contracta in Rugas non territat Me; sed metuo immanem Leonem, Qui nisi hæreret me Tergo jam scires esse non ita parvam Rem pugnare cum TAURO.

MOR.

Calamitas non est addenda calamitosis. Est Miser sat, Qui est semel miser.

Of the LION and the BULL.

THE Bull flying the Lion fell upon the Goat; He threatened with his Horn and wrinkled Brow: To whom the Bull full of Anger said, Thy Brow contracted into Wrinkles does not affright Me; but I fear a vast Lion, Who unless he stuck to my Back, now you shall know that it is not so little a Thing to fight with a Bull.

MOR.

Calamity is not to be added to the calamitous. He is miserable enough, Who is once miserable.

F A B L E LXIII.

De TESTITUDINE & AQUILA.

TÆDium reptandi occupaverat Testitudinem; si quis tolleret Eam in Cælum, pollicetur Baccas rubri Maris. Aquila sustulit Eam; poscit Præmium; & bidit Eam non bidentem Unguis. Ita, Testudo, quæ concupivit videre Astra, reliquit Vitam in Astris.

Of the TORTOISE and the EAGLE.

WEARINESS of creeping had seized the Tortoise; if any One would lift up Her into Heaven, She promises the Pearls of the red Sea. The Eagle took up Her; demands the Reward; and pierces Her not baring it with her Talons. Thus, the Tortoise, Who desired to see the Stars, left her Life in the Stars.

MOR.

*Sis contentus tuâ Sorte.
Fuêre Nonnulli, Qui, si mansissent bumiles,
fuissent tui; facti sublimes,
inciderunt in Pericula.*

MOR.

*Be contented with thy Lot.
There have been Some, Who,
if they had remained low,
would have been safe; become high,
have fallen into Dangers.*

F A B L E L X I V .

*De CANCRO & ejus
MATRE.*

Mater monet, Cancrum retrogradum, ut eat antrosum. *Filius* respondet, *Mater, I præ, sequar.*

MOR.

*Reprehenderis
Vitii, cuius
queas reprendi.*

*Of the CRAB and his
MOTHER.*

THE Mother advises the Crab going backwards, that He would go forwards. *The Son* answers, *Mother, go you before, I will follow.*

MOR.

*Nullum
Ipse* You should reprehend no One of a Vice, of which You Yourself may be reprehended.

F A B L E L X V .

*De SOLE & AQUI-
LONE.*

SO L & Aquilo certant, Uter sit fortior. *Est* conventum ab Illis experiri Vires in Viatrem; ut ferat Palmam, *Qui* excusserit Manticam. Boreas agreditur Viatorem horrisono Nimbo; at Ille non defitit duplicare Amictum gradiendo.

*Of the SUN and the NORTH-
WIND.*

THE Sun & the North-Wind strive, Whether is the stronger. It is agreed by Them to try their Strength upon a Traveller; that He bear the Palm, Whi shall have shaken off his Cloak. Boreas sets up on the Traveller with a rattling Cloud; but He does not defist to double his Cloak in going.

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endo. Sol exieritur suas on.
Vires, Nimboque paulatim evicto,
Radios. Viator incipit astuare, sudare, anhelare:
Tandem nequiens progredi resedit sub frondea Nemore.
Ita Victoria contigit Soli.

The Sun tries his Strength, and the Storm little by little being overcome, sends forth his Beams. The Traveller begins to grow hot, to sweat, to pant: At length not being able to go on He sits down under a shady Grove. Thus the Victory fell to the Sun.

MOR.

Id sepe obtinetur Mancuertudine. Quod non potest extorqueri vs.

MOR.

That often is obtained by Gentleness, which is not able to be extorted by Force.

F A B L E L X V I .

De ASINO.

Of the Ass.

ASINUS venit in Sylvam, offendit Exurias Leonis, Quibus indurus venit in Pascua, territat & fugat Greges & Armenta. Venit, Qui perdisserat, querirat lucum Afinum. Afinus, Hero viso, accorrit, immo incurrit suo Rugitu. At Herus Auticulis prebenis, Que extabant, inquit, Mi Afielle, possis fallere Alios, Ego probe novi Te.

MOR.

Ne simules te esse, quod non es; non doctum, cum sis indoctus; nec jactes te duxtem & nobilem, cum sis pauper & ignobilis; etenim, vero conforto, rideberis.

THE Ass comes into the Wood, finds the skin of a Lion, with Whicb being clad He comes into the Pastures, affrights and puts to Flight the Flocks and Herds. He comes, Who had lost him, seeks his Ass. The Ass, his Master being seen, runs to him, nay runs upon Him with his Braying. But the Master his Ears being held, Which stood out, says, My Ass, thou mayst be able to deceive Others, I full well know Thee.

MOR.

Do not feign Thyself to be, What thou art not; not learned, when thou art unlearned; do not boast Thyself rich and noble, when Then art poor and ignoble; for, the Truth being found, thou wilt be laughed at.

F A B L E LXVII.

*De mordaci CANE.**Of the biting Dog.*

Dominus aligavit Nolam
Canis subinde mordenti
Homines, ut quis; caveret
Sibi. *Canis, ratus*
Id Decus tributum sue
Virtuti, despicit suos Popu-
lares. Aliquis jam gravis
Aetate & Auctoritate accedit
ad hunc Canem, monens
Eum, ne erret; nam
inquit, Ita Nola est data
Tibi in Dedecus, non in
Deus.

THE Master tied a little Bell
to the Dog often biting.
Men, that every one should take heed
to Himself. The Dog, thinking
That an Ornament given to his
Virtue, despises his Neigh-
bours. One now grave
with Age and Authority comes
to this Dog, advising
Him, that be err not; for
joys be, That little Bell is given
to Thee for a Disgrace, not for
a Grace.

MOR.

Gloriosus interdum
ducit Id Laudi sibi,
Quod est Vittuperio Ipsi.

MOR.

The Vain-glorious sometimes
takes That for a Praise to Himself,
Which is for a Disgrace to Him.

F A B L E LXVIII.

*De CAMELO.**Of the Camel.*

Camelus despiciens Se
querebatur, Tauros ire
insignes geminis Cornibus;
Se inermem esse objectum
caeteris Animalibus; orat
Jovem donare Cornua Sibi:
Jupiter r. det Stultitiam
Cameli, nec modò negat
Votum Cameli, verum &
decurtat Auriculas Bestiae.

THE Camel despising Himself
complained, that the Bulls went
remarkable with two Horns;
that He without Arms was exposed
to the other Animals; He prays
Jupiter to give Horns to Him:
Jupiter laughs at the Folly
of the Camel, nor only denies
the Wish of the Camel, but also
crops the Ears of the Beast.

MOR.

Quisque fit contentus suâ Fortunâ: Multi secuti incurrere pejorem.

MOR.

Etenim with his own Fortune: For Many having followed a better, have run into a worse.

F A B L E LXIX.

De duobus Amicis & Urso.

**Of the two FRIENDS and the BEAR.*

DUO Amici faciunt Iter; Ursus occurrit in Itinere; Unus scandens Arborem evitat Periculum; Alter, cùm non esset Spes Fugæ, procidens simulat Se mortuum. Ursus accedit, & olfact Aures & Os. Homine continentे Spiritum & Motum, Ursus, Qui parcit Mortuis, credens Eum esse mortuum, abibat. Postea Socio percontante quidnam Bestia dixisset Illi accumbenti in Aurem, ait, Monuisse Hoc, ne unquam facerem Iter cum Amicis istius Modi.

MOR.

Adversæ Res & Pericula designant verum Amicum.

TW.O Friends make a Journey; a Bear meets them in the Road; One climbing up a Tree shuns the Danger; The other, when there was not Hope of Flight, falling down feigns Himself Dead. The Bear comes, and smells to his Ears and Mouth. The Man holding in Breath and Motion, The Bear, Which spares the dead, believing that He was dead, - went away. Afterwards the Companion asking what the Beast had said to Him lying down in his Ear, He says, that He had advised This, that I should not ever make a Journey with Friends of this Kind.

MOR.

Adverse Things and Dangers show the true Friend.

F A B L E

F A B L E LXX.

De Rustico & Fortunâ. Of the Countryman and Fortune.

RUSTICUS, cum
araret, offendebat
Thesaurum in Sulcis. For-
tuna videns, Nihil Honoris
baberi Sibi, ita lacuta est
Secum: Thesauro reperto,
Stolidus non est gratus; at
eo ipso Thesauro amissio,
follicitabit Me primam
omnium Votis &
Clamoribus.

THE Countryman, when
He ploughed, found
Treasure in the Furrows. For-
tune seeing, that nothing of Honour
was bad to Her, thus spake
with Herself: Treasure being found,
the Fool is not grateful; but
that self-same Treasure being lost,
He will solicit Me first
of all with Vows and
Clamours.

MOR.

Beneficio accepto, simus
grati Merenti bene de
Nobis; Etenim Ingratitudo
est digna privari etiam
Beneficio, Quid modò
aceperit.

MOR.

A Benefit being received, let us be
grateful to Him deserving well of
Us; For Ingratitude
is worthy to be deprived even
of the Benefit, Which lately
it may have received.

F A B L E LXXI.

De PAVONE & GRUE.

PAVO & Grus
cenant unà: *Pavo*
jactat Se, ostentat Caudam:
Grus fateur Pavonem
esse formosissimis Pennis;
tamen Se penetrare Nubes
animoso Volatu, dum Pa-
vo vix supervolat Tecta.

Of the Peacock and the Crane.

THE Peacock and the Crane
sup together: The Peacock
boasts Himself, shows his Tail:
The Crane confesses the Peacock
to be of most beautiful Feathers;
yet that He pierced the Clouds
with a bold Flight, whilst the Pea-
cock scarce flies over the Houses.

MOR.

Nemo contemperit Alterum: est cuique sua Dos; est cuique sua Virtus: Qui caret tuâ Virtute, forsitan habeat Eam, Quâ Tu careas.

MOR.

No man should have despised Another: there is to every one his own Portion; there is to everyone his own Virtue: He who wanteth thy Virtue, perhaps may have That Which thou mayst want.

F A B L E. LXXII.

*De QUERCU &
ARUNDINE,*

*Of the OAK and
the REED.*

QUercus effracta validoire Nato, præcipitatur in Flumen, &c, dum suitas, forte bæret suis Ramis in Arundine; miratur, Arundinem stare incolumem in tanto Turbinae. Hæc respondit, Se esse tutam suâ Flexibilitate; Se cedere Noto, Boreæ; omni Flatui; nec esse Mirum, quod Quæc exciderit, Quæc concupivit non cedere, sed

THE Oak being broken by the stronger South Wind, is thrown into the River, and, whilst she flows, by Chance sticks by her Branches upon a Reed; she wonders, that a Reed stood safe in so great a Whirlwind. She answers, that She was safe by her Flexibility; that She yielded to Notus, Boreas; to every Blast; nor was it a Wonder, that the Oak should fall; Who desired not to yield, but to resist.

MOR.

Ne resistas Potentiori sed vincas Hunc cedendo, & ferendo.

MOR.

Do not resist One more powerful, but overcome Him by yielding, and bearing.

FABLE

F A B L E . LXXIII.

*De LEONE &
VENATORE.*

LEON litigat cum Venatore; præfert suam Fortitudinem Fortitudini Hominiq[ue]. Post longa Jur- gia Venator dicit Leonem ad Mausoleum, in Quo Leo erat sculptus deponens Caput in Gremium Viri. Fera negat Id esse satis Indicium; nam ait, Homines sculpere Quod vellent; quod si Leones forent Artifices, Virum jam iri sculptum sub Pedibus Leonis.

MOR.

Quisque, quoad potest, & dicit, & facit Id, Quod putat prodestse suæ Causæ & Parti.

*Of the LION and
the HUNTER.*

THE Lion contends with the Hunter; He prefers his Strength to the Strength of Man. After long Disputes the Hunter leads the Lion to a Tomb, on Which a Lion was carved laying down his Head on the Lap of a Man. The Beast denies that to be enough Proof; for he says, that Man carved What they would; but if Lions were Artificers, that the Man now would be carved under the Feet of the Lion.

MOR.

EveryOne, as much as he is able, both says, and does That, Which he thinks to be profitable to his Cause and Party.

F A B L E . LXXIV.

De PUERO & FURE.

PUer sedebat flens apud Puteum; Fur regat Causam flendi; Puer dicit, Fune rupto, Urnam Auri incidisse in Aquas. Homo exuit Se, infilit in Puteum, querit. Vase non invento, concendit,

Of the BOY and the THIEF.

A Boy sat weeping at a Well; A Thief asks the Cause of his weeping; the Boy says, the Rope being broke, that an Urn of Gold had fallen into the Waters. The Man und. effes Himself, leaps into the Well, seeks for it. The effel not being found, He comes up,

atq[ue]

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atq; ibi nec invenit Puerum, nec suam Tunicam: Quippe Puer, Tunicā sublata, fugerat. and there neither does He find the Boy, nor his own Coat: For the Boy, the Coat being taken away, had fled.

MOR.

Interdum falluntur,
Qui solent fallere.

MOR.

Sometimes they are deceived,
Who are wont to deceive.

F A B L E LXXV.

*De Rustico &
JUVENCO.*

*Of the COUNTRYMAN and
the STEER.*

RUSTICUS babebat Juvencum impatiens omnis Vinculi & Fugi: Hemo astutulus resecat Cornua Belliæ; nam petebat Cornibus; tum jungit non Curri, sed Aratro, ne pulsat Herum Calcibus, ut solebat. Ipse tenet Stivam, gaudens, effecisse Industriâ, ut jam foret tutus & à Cernibus, & ab Ungulis. Sed Quid evenit? Taurus subinde resistens spargendo Arenam opplet Os & Caput Rustici Eâ.

MOR.

Nonnulli sunt sic intractabiles, ut nequeant tractari ullâ Arte, aut Consilio.

ACOUNTYMAN had a Steer impatient of every Chain and Yoke: The Man a little cunning cuts off the Horns of the Beast; for he struck with his Horns; then He joins him not to the Cart, but to the Plough, that he should not strike his Master with his Heels, as He was wont. He holds the Plough, rejoicing, that He had effected by Industry, that now he should be safe both from Horns, and from Hoofs. But What happened? The Bullock frequently resisting by scattering the sand fills the Mouth and Head of the Countryman with it.

MOR.

Some are so intractable, that They cannot be managed by any Art, or Counsel.

F A B L E LXXVI.

*De SATYR & VIA-
TORE.*

Satyrus. Qui olim erat
habitus Deus Nemo-
rum, miseratus Viatorem
obrutum Nive, atq; enec-
tum Algore, dicit in
suum Antrum; foveat
Igne. At, dum spirat
in Manus, percontatur
Causam; Qui respondens
inquit, ut calefiant. Po-
stea, cum accumberent,
Viator sufflat in Pultem,
Quod interrogatus cur fa-
ceret, inquit, ut frigescat.
Tum continuo Satyrus
ejiciens Viatorem inquit,
Nolo, ut Ille sit in
meo Antro, Cui sit tam
diversum Os.

*Of the SATYR and the TRA-
VELLER.*

A Satyr, Who formerly was
accounted a God of the
Woods, having pitied a Traveller
covered with Snow, and almost
dead with Cold, leads Him into
his Cave; cherishes Him
with a Fire. But, while He breathes
into his Hands, He enquires
the Cause; Who answering
says, that they may be warm. Af-
terwards, when they laid down,
the Traveller blows in this Porridge,
Which being asked why He
did, He said, that It may grow cool.
Then immediately the Satyr
casting out the Traveller says,
I am not willing, that He be in
my Cave, Who has so
different a Mouth.

MOR.

Evitabilissem Hominem,
Qui est Proteus in Sermone.

MOR.

Avoid a double-tongued Man,
Who is a Proteus in Discourse.

F A B L E LXXVII.

De TAURO & MURE.

MUS momorderat
Pedem Tauri, fu-
gientis in suum Antrum.
Taurus vibrat Cornua,
querit, Hostem, videt nuf-
quam, Mus irridet Eum;
inquit,

Of the BULL and the MOUSE.

THE Mouse had bit
the Foot of the Bull, fly-
ing into his Hole.
The Bull brandishes his Horns,
seeks his Enemy, sees him no-
where. The Mouse laughs at Him;
says

inquit, quia es robustus, says He, because thou art robust, ac vastus, idcirco non contemperis Quemvis; nunc eximus M.s læsit Te, & quidem gratis.

and b.g, therefore you should not have despised any One; now a little Monse has hurt Thee, and indeed gratis.

MOR.

Nemo pendat Hobem
Flocci.

MOR.

Let no Man rate his Enemy
at a Lo.k of Wool.

F A B L E LXXVIII.

*De Rustico &
HERCULE.*

CURRUS *Rusti-*
ci hæret in proundo
Luto. Mox supinus
implorat Deum Herculem;
Vox intonat è Cœlo,
Ineptè, flagella tuos Equos,
& lpsè anniterre Rotis,
atq; tum Hercules vocatus
aderit.

*Of the COUNTRYMAN and
HERCULES.*

THE Waggon of a Country-
man sticks in a deep
Clay. By and by laying along
He implores the God Hercules;
a Voice thunders out of Heaven,
Fool; whip thy Horses,
and Thyself try at the Wheels,
and then Hercules being called
will be present.

MOR.

Otiosa Vota presunt Nil;
Quæ sanc Deus non audit.
Ise juva Teipsum, tum
Deus juvabit Te.

MOR.

Idle Vows profit Nothing;
Which indeed God does not bear.
Thyself help Thyself, then
God will help Thee.

F A B L E LXXIX.

De Cicadâ & Formicâ.

CUM Cicada cantet
per Æstatem, Formica
exercet suam Mæsem, trā-
bens

*Of the Grasshopper and the Pil-
lime.*

WHEN the Grasshopper sings
in the Summer, the Ant
exercises her Harvest, draw-
ing

*bens Grana in Antrum,
Quæ reponit in Hyemem.
Brumâ sæviente, famel.ca
Cicada venit ad Formicam,
& mendicat Victum. Formica
renuit, dictans, Sese labora-
visse, dum Ila cantabat.*

*ing the Grains into a Hole,
which She lays up against Winter.
The winter raging, the famished
Grashopper comes to the Ant,
and begs Victuals. The Ant
refuses, saying, that She had laboured,
whilst She sung.*

MOR.

*Qui est segnis in Juventâ,
egebit in Senectâ; & Qui
non parcit, me.d.cabit.*

MOR.

*Who is slothful in Youth,
shall want in Age; and Who
dith not spare, by and by shall beg.*

F A B L E LXXX.

De CANE & LEONE.

CANIS jocans occurrit Leoni, quid Tu exhaustus Inediâ percurris Sylvas & Devia? specta Me pinguem, & nitidum, atque consequor Hæc, non Labore, sed Otio. Tum Leo inquit, Tu quidem habes tuas Epulas, sed Stolide, habes etiam Vincula; Esto Tu Servus. Qui potes servire; Ego quidem, sum liber, nec volo servire.

MOR.

*Leo respondit pulchre:
Etenim Libertas est potior
omnibus Rebus.*

Of the Dog and the Lion.

A DOG joking meets a Lion, why dost Thou exhausted with Want run thro' the Woods and By-places? see Me fat, and sleek, and I obtain these Things, not by Labour, but by Idleness. Then the Lion says, Thou indeed bast thy Dainties, but Fool, Thou hast also Chains; Be Thou a Slave, Who art able to serve; I indeed, am free, nor am I willing to serve.

MOR.

The Lion answered beautifully: For Liberty is better than all Things.

F A B L E LXXXI.

De PISCIBUS.

Fluvialis *Piscis* est cor-
reptus per Vim Flu-
minis in Mare, ubi efferens
suam Nobilitatem, pendebat
omne marinum Genus vili.
Phoca non tulit Hoc, sed
ait, Tunc fore Indicium
Nobilitatis, si captus porte-
tur ad Forum cum Phocâ;
Se iri emptum à Nobilibus,
autem Illum à Plebe.

Of the FISHES.

ARIVER FISH is borne
down by the Force of the Ri-
ver into the Sea, where extolling
his Nobility, He valued
all the Sea Race at a low Rate.
The Seal bore not This, but
said, Then wou'd be a Proof
of Nobility, if taken He should be
carried to Market with a Seal;
that He should be bought by Nobles,
but He by the common People.

MOR.

Multi sunt sic capti
Libidine Glorie, ut Ipsi
jaudent Se. Sed Laus
sui Oris nou datur
Homini Laudi, at excipi-
tur cum Risu Auditio-
rum.

MOR.

Many are so taken
with the Lust of Glory, that They
boast Themselves. But the Praise
of his own Mouth is not given
to a Man for a Praise, but is receiv-
ed with the Laughter of the Hear-
ers.

F A B L E LXXXII.

De Pardo & Vulpecula.

PARDUS, Cui est
pictum Tergum, cæteris
Feris, etiam Leonibus de-
spectis ab Eo, intumescebat.
Vulpecula accedit ad Hunc,
suadet non superbire,
dicens quidem, Illi esse
speciosam Pellem, vero Sibi
esse speciosam Mentem.

Of the Leopard and the Fox.

THE Leopard, Who has
a painted Back, the other
Beasts, even the Lions being de-
spised by Him, was puffed up.
The Fox comes to Him,
persuades Him not to be proud,
saying indeed, that He had
a fine Skin, but He
had a fine Mind.

MOR.

MOR.

*Est Discrimen & Ordo
Bonorum: Bona
Corporis præstant Bonis
Fortunæ; sed Bona Animi
sunt præferenda His.*

MOR.

*There is a Difference and Ord'r
of good Thngs: The Goods
of the Body excel the Goods of
Fortune; but the Goods of the Mind
are to be preferred to These.*

F A B L E LXXXIII.

*De VULPE & FELE.**Of the Fox and the Cat.*

CUM *Vulpes* in *Collo-*
quo, Quod Illi erat
cum Fele, jactaret, Sibi
esse varias Tecinas, adeò
ut haberet vel Peram
refusat Dolis: Autem
Felis respondit, Sibi esse
duntaxat unicam Artem, Cui
fideret, si esset
Quod Discriminis. Inter con-
tabulandum repente
Tumultus Canum accurren-
tium auditur: Ibi Felis
subfilit in altissimam
Arborem; interim Vulpes
cincta Canibus capitur.

MOR.

Fabula innuit, nonnun-
quam unicum Consilium,
modò sit verum, & efficax,
esse præstabilius quam flures
Dolos, & frivola Consilia.

WHEN *the Fox* in a *Dis-*
course, Which He had
with the Cat, boasted, that He
had various Shifts, so
that He had even a Budget
full of Tricks: But
the Cat answered. That She had
only one Art, to which
She trusted, if there was
any Thing of Danger. In the Dis-
course suddenly
the Noise of the Dogs' run-
ning is heard: Then the Cat
leaps into a very high
*Tree; in the mean time *the Fox**
surrounded by the Dogs is taken.

MOR.

The Fable intimates, that some-
times one Design,
so that it be true, and effectual,
is better than more
Tricks, and frivolous Designs.

F A B L E LXXXIV.

De REGE & SIMIIS.

Quidam Ægyptius Rex instituit aliquot Simias, ut perdiscerent Actionem saltandi. Nam, ut nullum Animal accedie propius ad Figuram Hominis, ita nec aliud imitatur humanos Actus aut melius, aut libenter. Itaque protinus edoctæ Artem saltandi, cœperunt saltare, induitæ purpureis Vestimentis, ac personaæ; & Spelunculæ jam placebat longæ Tempore in mirum Modum; dñcne Quispiam è Spectatoribus facetus abjecit Nuces in Medium, Quas habebut clanculum in Loculis. Ibi statim Simiae, simul atque vidissent Nuces, oblitæ Choœœ, cœperunt esse Id, Quod fuerant antea, ac repente e Saltatricibus redierunt in Simias; & Personis & Vestibus dilaceratis, pugnabant inter Se pro Nuncibus, non sine maximo Risu Spectatorum.

MOR.
Hæc Fabula admonet,
Ornamenta Fortunæ
non mutare Ingenuum
Hominis.

Of the KING and the APES.

ACertain Egyptian King appointed some Apes, that they should learn the Action of Dancing. For, as no Animal cometh nearer to the Figure of a Man, so neither any other imitates human Actions either better, or more willingly. Therefore presently being taught the Art of Dancing, They began to dance clothed in purple Vests, and masked; and the Sight now pleased for a long Time after a wonderful Manner; till One of the Spectators facetious threw Nuts into the Middle, Which he bad privately in his Pockets. Then presently the Apes, as soon as They saw the Nuts, having forgot the Dance, began to be That, Which They had been before, and suddenly from Dancers returned into Apes; and their Masks and Clothes being torn, they fought among Them, always for the Nuts, not without the greatest Laughter of the spectators.

MOR.
This Fable admonisheth,
that the Ornaments of Fortune
do not change the Disposition
of a Man.

F A B L E LXXXV.

De ASINO & VIATORIBUS.

DUO Quidam, cum forte invenirent Asum in Sylvâ, cœperunt contendere inter Se, Utei Eorum abduceret Eum Domum, ut suum; nam videbatur pariter objectus Utrig; à Fortunâ. Inteim, Ibis altercantibus invicem, Asinus abduxit Se, ac Neuter potitus est Eo.

Of the Ass and the TRAVELLERS.

TWO certain Men, when by chance they found an Ass in a Wood, began to contend between Themelves, Whether of them should lead Him Home, as his own; for he seemed equally offered to Either by Fortune. In the meantime, They wrangling by Turns, the Ass withdrew Himself, and Neither obtained Him.

MOR.

Quidam excidant à presentibus Commodis, Quibus nesciunt uti ob Insitiam.

MOR.

Some fall from Advantages, Which they know not how to use thro' Ignorance.

F A B L E LXXXVI.

De CORVO & LUPIS.

CORVUS comitatur Lupos per adua Juga Montium; postulat Partem Prede Sibi, quia secutus est t, & non destituisset Eos ullo Tempore. Deinde est repulsus à Lupis, quia non minus voraret Ex a Leprum, si occiderentur, quam Ex a cæterorum animalium.

Of the Crow and the Wolves.

THE Crow accompanies the Wolves thro' the high Tops of the Mountains; He demands a Part of the Prey for Himself, because he had followed, and had not forsook Them at any Time. Then he is repulsed by the Wolves, because no less would be devour the Entrails of the Wolves, if they should be slain, than the Entrails of other Animals.

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MOR.

MOR.

Non Quid agamus *sit*
semper inspiciendum; sed quo Animo simus, cum
agamus.

MOR.

Not What We may do is
always to be looked into; but
of What Mind We be, when
We do it.

F A B L E LXXXVII.

De MURE nato in
Cistâ.

MUS natus in Cistâ
duxerat ferè omnem
Vitam ibi, pastus Nucibus,
Quæ solebant servari in
Eâ. Autem, dum ludens,
circa Oras Cistæ
decidisset, & quæreret
Ascensum, reperit Epulas
lautissimè paratas, Quas
cum cœpisset gustare,
inquit, Quàm Stolidus fui
hactenus, Qui crèdebam
esse Nihil in toto
Orbe melius mēa Cistulâ?
Ecce! quàm velcor suavi-
oribus Cibis hic!

MOR.

Hæc Fabula indicat, Pa-
triam non diligendam ita,
ut non admamus ea Læca,
ubi possimus esse beatio-
res.

Of the Mouse born in the
Chest.

A Mouse born in a Chest
had led almost all
his Life there, fed with Nuts,
Which were wont to be kept in
It. But, whilſt playing
about the Edges of the Chest
He fell down, and tried at
getting up. He found Dainties
most sumptuously prepared, Which
when He had began to taste,
He said, How foolish have I been
hitherto, Who believed
there was nothing in the whole
World better than my Chest?
Behold! how I am fed with sweet-
er Meats here!

MOR.

This Fable shows, that a Coun-
try is not to be beloved so,
that We may not go to those Places,
where We may be able to be more
happy.

F A B L E LXXXVIII.

*De RUSTICO impetrante,
ut Triticum nasceretur
absque Aristis.*

Quidam *Rusticus* im-
petraverat a Cerere,
*ut Triticum nasceretur absq;
Aristis,* ne læderet
Manus *Mentium* &
Triturantium; Quod, cum
inaruit, est depastum à
minutis Avibus: *Tum Ru-*
sticus inquit, Quām dignē
patior! *Qui Causa*
parvæ commoditatis perdidit
etiam maxima Emolumen-
ta.

*Of the COUNTRYMAN obtaining,
that Wheat should grow
without Beards.*

Acertain Countryman had ob-
tained from Ceres,
*that Wheat should grow without
Beards,* that it might not bunt
the Hands of the Reapers and
Threshers; Which, when
it grew ripe, was eat up by
the small Birds: Then the Coun-
tryman said, How worthily
I suffer! Who for the Sake
of a small Commodity have lost
even the greatest Advan-
tages.

Mor.

*Fabula indicat, parva
Incommoda penanda
majori Utilitate.*

Mor.

The Fable shows, that small
Disadvantages are to be weighed
with a greater Profit.

F A B L E LXXXIX.

*De ACCIPITRE inseguente
COLUMBAM.*

CUM *Accipiter inse-
queretur Columbam
præcipiti Volatu, ingress-
sus quandam Villam est
captus à Rustico, Quem
obsecrabat bland., ut
dimitteret Se; nam,
dixit, non læsi Te.
Cui *Rusticus respon-
dit, nec Hæc læserat Te.**

*Of the HAWK purſuing
the PIGEON.*

WHEN the Hawk pur-
sued the Pigeon
with a speedy Flight, having en-
tered a certain Village He was
taken by a Countryman, Whom
He besought fairly, that
He would dismiss Him; for,
said He, I have not bunt Thee.
To whom the Countryman an-
swered, nor had She hurt Thee.

D

Mor.
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MOR.

Fabula indicat, Eos puniri meritò, Qui conantur hædere innocentes.

MOR.

The Fable shews, that They are punish'd deservedly, Who endeavour to hurt the Innocent.

F A B L E X C.

*De RUSTICO transi-
turo Amnem.*

*Of the COUNTRYMAN about to
pass over a RIVER.*

RUSTICUS transiturus Torrentem, Qui fortè excreverat Imbris, quærebatur Vadum, & cum tentavisset eam Partem Fluminis, Quæ videbatur quietior, & placidior, reperit Eam altiorem, quam suorat opinatus; rursus adinvenit breviorem, & tutiorem Partem; ibi Flu- vius decurrebat majori Strepitu Aquarum: Tum inquit Secum, Quam tutius possumus credere nostram Vitam in clamoris Aquis, quam in quietis & silentibus.

MOR.

Adimonemur hac Fabulâ, ut extimescamus Homines verbosos, & minaces, minus quam quietos.

A Countryman about to pass over a Torrent, Which by Chance had increased by the Showers, sought a Shallow, and when He had tried that Part of the River, Which seemed more quiet, and smooth, he found It deeper, than He bad thought; again He came to a shallower, and safer Part; there the River ran down with a greater Noise of Waters: Then He said with Himself, How more safely are we able to trust Our Life in the clamorous Waters, than in the quiet and silent.

MOR.

We are admonished by this Fable, that We should fear Men verbose, and threatening, less than the quiet.

F A B L E X C I .

*De COLUMBA & PICA.**Of the PIGEON and the MAGPIE.*

Columba interrogata à Picā, Quid induceret Eam, ut nidificaret semper in eodem Loco, cum ejus Pulli semper surriperentur inde, respondit, Simplicitas.

MOR.

Hæc Fabula indicat, bonos Viros sèpe decipi facile.

THE Pigeon being asked by the Pie, What could induce Her, that She built always in the same Place, when Her Young always were taken from thence, answered, Simplicity.

MOR.

This Fable shows, that good Men often are deceived easily.

F A B L E X C I I .

*De ASINO & VITULO.**Of the Ass and the CALF.*

A Sinus & Vitulus, cum paucerentur in eodem Prato, præsentiebant bofitem Exercitum adventare Sonitu Campanæ. Tum Vitulus inquit, O Sodalis, fugiamus hinc, ne Hostes abducant Nos Captivos; Cui Asinus respondit, Fuge Tu, Quem Hostes confuerunt occidere, & esse: Nihil interest Afini, Cui ubique eadem Conditio ferendi Oneris est proposita.

MOR.

Hæc Fabula admonet Servos, ne formident mag-

THE Ass and the Calf, when they were fed in the same Pasture perceived an Enemy's Army to approach by the Sound of a Bell. Then the Calf said, O Companion; let us fly hence, lest the Enemies lead away Us Captives; To whom the Ass answered, Fly Thou, Whom the Enemies have been used to slay, and to eat: It is no Interest of the Ass, to whom every where the same Condition of bearing a Burden is offered.

MOR.

This Fable warns Servants, that they may not fear mag-

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*maguoperè mutare Dominos, greatly to change their Lords
modò futuri non sunt provided that the future be not
deteriores prioribus. worse than the former.*

F A B L E X C I I I .

*De VULPE & MULIERI-
BUS edenibus Gallinas.*

Vulpes transiens juxta quandam Villam, confexit catervam Mulierum comedentem alto Silentio plurimas Gallinas opipare assatas: Ad Quas conversa inquit, Qui Clamores & Latratus Canum essent contra Me, si Ego facerem, Quod Vos facitis? Cui quædam Anus respondens inquit, Nos comedimus Quæ sunt Nostra, vers Tu furaris aliena.

*Of the Fox and the Wo-
men eating the Hens.*

A FOX passing near a certain Village, saw a Heap of Women eating in deep Silence very many Hens daintily roasted: To Whom being turned He said, What Clamours and Barkings of Dogs would be against Me, if I did What You do? To whom a certain old Woman answering said, We eat What are Ours, but Thou stealest other Men's Things.

MOR.

Quod est meum non attinet ad Te. Ne furare; esto contentus tuis R:bus.

MOR.

What is mine does not belong to Thee. Do not steal; be content with thine own Things.

F A B L E X C I V .

*De pinguibus CAPONIBUS
& macro.*

Quidam Vir nutricaverat complures Capones in eodem Ornithoboscio; Qui omnes sunt effecti pingues all præter

*Of the fat CAPONS
and the lean one.*

ACertain Man had brought up very many Capons in the same Coop; Who were made fat except

prater Unum, Quem Fratres irridebant, ut macilentum. Dominus accepturus nobiles Hospites lauto & sumptuoso Convivio, imperat Coquu, ut interimat, & coquat ex His, Quos invenerit pinguiores. Pingues auditentes Hoc afflictabant Sese, dicentes, O si Nos fuissimus macilenti!

MOR.

Hæc Fabula est confusa in Solamen Pauperum, quorum Vita est tutior, quam Vita Divitium.

except One, Which his Brethren laughed at, as lean. The Master about to receive noble Guests in a neat and sumptuous Banquet, commands the Cook, that He should kill and cook out of These, which He should find the fatter. The fat hearing This afflicted Themselves, saying, O if We had been lean!

MOR.

This Fable was invented for the Comfort of the Poor, whose Life is safer, than the Life of the Rich.

F A B L E X C V .

De Cygno canente in Morte, reprobando Ciconia.

*C*ygnus moriens interrogabatur à Ciconiâ, cur in Morte, Quam cætera Animalia adiò exhortarent, emitteret Sonos multò suaviores, quam in omni Vi à; cum potius deberet esse maëstus. Cui Cygnus inquit. Quia non cruciabor amplius Curâ quaren- di Cibi.

MOR.

Hæc Fabula admonet, ne formidemus Mortem; Quâ omnes Misericordias praesentis Vitæ præciduntur.

Of the SWAN singing in Death, reprobated by the Stork.

*T*HE Swan dying was asked by the Stork, why in Death, Which other Animals so fear, He sent forth Sounds much sweeter, than in all his Life; when rather He ought to be sad. To whom the Swan said, Because I shall not be tormented longer with the Care of seeking Meat.

MOR.

This Fable admonishes, that We do not fear Death: by Which all the Miseries of the present Life are cut off.

F A B L E X C V I .

*De TRABE & BOBUS
trabentibus Eam.*

Ulmæ Trabs conquer-
rebatur de Bôbus,
dicens, O Ingrati, Ego alii
Vos multo Tempore meis
Frondibus ; àrè Vos trabitis
Me vestram Nutricem per
Saxa & Luta. *Qui*
Boves ; Nostra Suspiria &
Gemitus & Stimulus,
Quo pungimur, pos-
funt docere Te, quod in-
viti trahimus Te.

*Of the BEAM and the OXEN
drawing It.*

A N Elm Beam complain-
ed of the Oxen,
saying, O ungrateful, I have fed
You a long Time with my
Leaves ; but You draw
Me your Nourisher thro'
Stones and Dirt. To whom
the Oxen ; Our Sighs and
Groans and the Goad,
with which We are pricked, are
able to teach Thee, that un-
willing We draw Thee.

MOR.

Hæc Fabula docet Nos,
ne excandescamus in
Eos, Qui lædunt Nos, non
sua Sponte.

MOR.

This Fable teaches Us,
that we should not be hot against
Them, Who hurt Us, not
of their own Accord.

F A B L E X C V I I .

*De Anguilla conquerente,
quod infestaretur magis,
quam Serpens.*

Of the Eel complaining,
that He was infested more
than the Serpent.

A Nguilla interrogabat
Serpentem, car, cùm
essent similes, atq; cognati,
homino tamē insequerentur
Se potius, quam Illam :
Cui Serpens inquit, quia
raro lædunt Me impu-
ni.

T HE Eel asked
the Serpent, why, seeing that
They were alike, and Kinsfolk,
Men yet pursued
Him rather, than Her :
To whom the Serpent said, because
seldom do They hurt Me unpunish-
ed.

MOR.

Hæc Fabula indicat, Eas solere lœdi minùs; Qui ulciscuntur.

This Fable shows, that they are wont to be hurt less, Who revenge.

MOR.

F A B L E XCVIII.

*De ASINO, SIMIA, &
TALPA.*

ASINO conquerente, quodd carereret Cornibus; verò Simia, quò Cauda dederet Sibi; Talpa inquit, Tacete, cùm videoas Me esse captum Oculis.

MOR.

Hæc Fabula pertinet ad Eos, Qui non sunt contenti suā Sorte; Qui, si considerarent Infortunia Aliorum, tolerarent sua æquiore Animo.

*Of the Ass, the Ape, and
the MOLE.*

THE Ass complaining, that He wanted Horns; but the Ape, that a Tail was wanting to Him; The Mole said, Hold your Peace, when you see Me to be deprived of Eyes.

MOR.

This Fable pertains to Them, Who are not content with their own Condition; Who, if They considered the Misfortunes of Others, would bear their own with a more patient Mind.

F A B L E XCIX.

*De NAUTIS implorantibus
Auxilium Sanctorum.*

*Of the MARINERS imploring
the Help of the Saints.*

Quidam Nauta depresso in Mari sub tâ & atrâ Tempestate, cæteris ejus Sociis implorantibus Auxilium diverorum Sanctorum, inquit, Nescitis Quod petitis; Etenim, antequam isti Sancti conseruant

ACertain Mariner overtaken at Sea with a sudden and dark Tempest, the rest of his Companions imploring the Help of different Saints, said, Ye know not What ye ask; For, before that those Saints can be-

rant Se ad Deum pro nostrâ Liberatione, obrue-
mur hâc imminentî Procellâ. Confugite igitur ad Eum, Qui Absque Adminiculo Alterius poterit liberare Nos à tantis Malis. Igitur, Auxilio Omnipotentis Dei invocato, illico Procella cffavit.

take Themselves to God for our Deliverance, We shall be overwhelmed in this imminent Storm. Fly therefore to Him, Who without the Help of Another shall be able to deliver Us from so great Evils. Therefore, the Help of Almighty God being invoked, presently the Storm ceased.

MOR.

Ne confugito ad imbe-
cilliores, ubi Auxilium
potentioris potest haberi.

MOR.

Do not fly to the weak-
er, where the Help
of a more powerful may be bad.

F A B L E C.

De Piscibus defilientibus è Sartagine in Prunas.

PHes adhuc vivi coque-
bantur in Sartagine fer-
venti Oleo: Unus Quorum
inquit, Fratres, Fugiamus
huc, ne pereamus.
Tum Omnes pariter exilien-
tes è Sartagine deciderunt
in ardentes Prunas. Igitur
afficti majore Dolore dam-
nabant Cor silium, Quod
ceperant, dicentes, Quan-
to atrociori Morte nunc
perimus!

MOR.

Hæc Fabula admonet Nos,
ut vitemus præsentia Peri-
cula ita, ne incidamus in
graviora.

*Of the Fishes leaping out of
the Frying-Pan into the Coals.*

Fishes yet alive were cook-
ed in a Frying-Pan with scald-
ing Oil: One of Which
said, O Brethren, Let us fly
hence, that we may not perish.
Then All in like manner leap-
ing out of the Frying-Pan fell
upon the burning Coals. Therefore
affected with greater Pain They
condemned the Counsel, Which
They had taken, saying, By how
much a more cruel Death now
do We perish!

MOR.

This Fable admonishes Us,
that We avoid the present Dan-
gers so, that we do not fall into
more grievous.

F A B L E

F A B L E CI.

De Quadrupedibus ineuntibus Societatem cum Piscibus aduersus Aves.

Of the Four-footed Beasts entering into an Alliance with the Fishes against the Birds.

QUADRUPEDES, cum Bellum esset indictum Sibi ab Avibus, ineunt Fædus cum Piscibus, ut tuerentur Se eorum Auxilio à Furore Avium. Autem, cum expectarent opata Auxilia, Pices negant, Se posse accedere ad Se per Terram.

THE Four-footed Beasts, when War was proclaimed against Them by the Birds, enter into a League with the Fishes, that they would defend Them with their Help from the Fury of the Birds. But, when They expected the desired Succours, the Fishes deny, that They are able to come to them by Land.

Mor.

Hæc Fabula admonet Nos, ne faciamus Eos Socios Nobis, Qui, cum sit Opus, non possunt adesse Nobis.

Mor.

This Fable advises Us, that We do not make Them Companions to Us, Who, when there is Need, are not able to be present to Us.

F A B L E CII.

De VIRO, Qui accessit ad Cardinalem nuper creatum Gratiâ gratulandi.

Of a MAN, Who went to a Cardinal lately created for the Sake of congratulating Him.

Quidam Vir admodum facetus, audiens suum Amicum adsumptum ad Dignitatem Cardinalatus, accessit ad Eum Gratiâ gratulandi: Qui tumidus Honore, dissimulans agnoscere veterem Amicum, interrogabat, Quisnam esset.

Cui

A CERTAIN MAN very facetious, hearing that his Friend was preferred to the Dignity of the Cardinalship, went to Him for the Sake of congratulating Him: Who puffed up with the Honour, dissimbling to know his old Friend, asked, Who He was.

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Cui ille inquit, ut erat promptus ad Jocos, Miseresco Tui & Ceterorum, Qui pervenient ad Honores, hujus Modi; etenim, quamprimum estis affectuti Dignitates hujus Modi, ita amittitis Vismum, Auditumq; & ceteros Sensus, ut non amplius dignoscatis pristinos Amicos.

To whom He said, as He was ready at Jests, I pity Thee and Others, Who arrive to Honours, of this Kind; for, as soon as Ye have obtained Dignities of this Kind, so do you lose Sight, and Hearing, and the other Senses, that no longer do ye distinguish old Friends.

MOR.

Hæc Fabula notat Eos, Qui sublati in altum despiciant veteres Amicitias.

MOR.

This Fable denotes Those, Who raised up on high despise ancient Friendships.

F A B L E C H I.

De Aquilâ & Picâ.

Of the Eagle and the Magpie.

Pica interrogabat Aquilam, ut acciperet Se inter suos Familiares & Domesticos; quando mereretur Id, cum Pulebitudine Corporis, tum Volubilitate Lingue ad peragenda Mandata. Cui Aquila respondit, facerem Hoc, nî vererer, ne efferres cunctâ tuâ Loquacitate, Quæ fiant intra meam Tegulam.

MOR.

Hæc Fabula monet, lingues & garrulos Homines non habendos Domi.

THE Magpie asked the Eagle, that She would receive Her among her Familiars and Domesticks; seeing that She deserved That, both by Beauty of Body, and Volubility of Tongue to dispatch Commands. To whom the Eagle answered, I should do This, unless I feared, lest Thou shouldest bear abroad all Things by thy Talkativeness, Which may be done within my Roof.

MOR.

This Fable advises, that talkative and prating Men are not to be had at Home.

F A B L E CIV.

*De Turdo ineunte Amici-
tiam cum Hirundine.*

Of the Thrush entering into Friend-
ship with the Swallow.

Turdus gloriabatur, Se- contraxisse Amicitiam cum Hirundine; Cui Mater inquit, Fili, es Stultus, si credas, Te posse convivere cum Ea; cum Uerq; Vestrūm sileat appetere diversa Loca; etenim Tu delectaris frigidis Locis, Illa tepidis.

THE Thrush boasted, that He had contracted a Friendship with the Swallow; To whom the Mother said, Son, Thou art a Fool, if Thou believe that Thou art able to live with Her, seeing that Each of you is wont to desire different Places; for Thou art delighted with cold Places, She with warm.

Mor.

Monemur hāc Fabulā ne faciamus Eos Amicos Nobis, Quorum Vita dif- fentit à nostrā.

Mor.

We are advised by this Fable, that We do not make Them Friends to Us, Whose Life differeth from ours.

F A B L E CV.

*De quodam Divite &
Servo..*

Of a certain Rich Man and his Servant.

Erat quidam Dives babens Servum tardi ingenii, Quem solebat nuncupare Regem Stultorum: Ille saepe irritatus his Verbis statuit referre par Hero; etenim semel conversus in Herum inquit, Utinam essem Rex Stultorum; etenim nullum Imperium in toto Orbe Terrarum esset latius meo;

There was a certain rich Man having a Servant of a slow Wit, Whom He used to call the King of Fools: He often irritated at these Words resolved to return the like to his Master; for once turned upon his Master he said, I wish I was the King of Fools; for no Empire in the whole Globe of Lands would be wider

meo: & Tu quoque substan-
mine; and Thou also wouldest
esse meo Imperio.

MOR.

Fabula indicat, Stultum
sæpe loqui opportunum.

MOR.

The Fable shows, that a Fool
often speaks pertinently.

F A B L E C VI.

*De Urbanis CANIBUS in-
sequentibus Villaticum.*

*Of the City Dogs pur-
sing the Village One.*

Complures urbani Canes
insequerentur quendam
villaticum præcipiti Curru;
Quos Ille diu fugit;
nec ausus est repugnare:
At ubi conversus ad Eos
insequentes substitit, & Ipse
quoque caput ostendere
Dentes, Omnes pariter
subliterunt, nec Aliquis
Urbanorum audebat appro-
pinquare Illi. Tunc Impe-
rator Exercitus, Qui forte
aderat ibi, conversus ad suos
Milites inquit, Commilito-
nes, Hoc Spectaculum ad-
monet Nos, ne fugiamus,
cum videamus præsentiora
Pericula imminere Nobis
fugientibus, quam repug-
nantibus.

MANY City Dogs
pursued a certain
Village one with a hasty Course;
Whom He a long while fled from;
nor dared to resist:
But when turned to them
pursuing He stopped, and He
also began to show
his Teeth, They All equally
stopped, nor any One
of the City ones dared to ap-
proach Him. Then the General
of an Army, Who by Chance
was there, turned to his
Soldiers said, Fellow-Sol-
diers, This Sight ad-
monishes Us, that we do not fly,
when We see more present
Dangers to threaten Us
flying, than resist-
ing.

F A B L E C VII.

De TESTUDINE &
RANIS.

TESTUDO conspicata
Ranas, Quæ pascebantur
in eodem Stagno, aded
loves, agileisque, ut facile
profilirent quolibet, &
saltarent longissime, accusa-
bat Naturam, quod procre-
offset Se tardum Animal, &
impeditum maximo One-
re, ut neque posset
movere Se facile, & assidue
premeretur magnâ Mole,
At, ubi vidit Ranas si-
eri Ecam Anguillarum,
& obnoxias vel levissimo
Ictui, aliquantum recrea-
ta dicebat, Quantò est
meliùs ferre Onus, Quo
sunt munita ad omnes Ictus,
quam subire tot Discrimina
Mortis?

MOR.
Hæc Fabula indicat,
ne feramus agrd
Dona Naturæ, Quæ saepe
sunt majori Commodo Nobis,
quam Nos valeamus intel-
ligere.

Of the TORTOISE and
the FROGS.

THE Tortoise having seen
the Frogs, Which were
fed in the same Pool, so
light, and nimble, that easily
They leaped any where, and
jumped very far, accu-
sed Nature, that She had
made Her a slow Animal, and
hindered with the greatest Bur-
den, that neither was She able
to move Herself easily, and daily
was pressed with a great Weight.
But, when She saw the Frogs be-
come the Food of the Eels,
and obnoxious even to the lightest
Blow, a little comforted
she said, By how much is it
better to bear a Burden, by Which
I am fortified to all Blows,
than to undergo so many Dangers
of Death?

MOR.
This Fable shows,
that we should not bear discontentedly
the Gifts of Nature, Which often
are a greater Advantage to Us,
than We may be able to under-
stand.

F A B L E C V I I I .

*De Gliribus volentibus
eruere Quercum.*

Glures destinaverant eruere Quercum, glan-
diferant Arborem, Dentibus ; quo habe-
rent Cibum patatiorem, ne cogarentur toties
ascendere & descendere
Gratiâ Victus. Sed
Quidam ex His, Qui longè
anticabat ceteros Estate, &
Experiens Rerum, ab-
sterruit Eos, dicens, Si nunc
interficiamus nostram Nu-
tricem, Quis præbebit Ali-
menta Nobis, ac Nostris
Annis futuris ?

MOR.

Hæc Fabula monet, pru-
dentem Virum debere intueri
non modò præsentia, verùm
longè prospicere futura.

*Of the Dormice willing
to over-turn the Oak.*

THE Dormice had designed to over-turn the Oak, an Acorn-bearing Tree, with their Teeth ; that they might have Food readier, that They might not be forced to often ascend, and descend for the Sake of Food. But One of These, Who by far excelled the rest in Age, and Experience of Things, deterred Them, saying, If now We destroy Our Nourisher, Who will afford Nutriment to Us, and Ours for future Years ?

MOR.

This Fable advises, that a pru-
dent Man ought to look into
not only present Things, but
as far off to foresee the future.

F A B L E C I X .

De CANE & HERO.

Quidam babens Canem,
quo diligenteretur
Ilo magis, semper paicebat
Eum iuis Manibus, &
soluebat ligatum ; autem ju-
bebat ligari & verberari
a Servo, ut Beneficia
viderentur

Of the Dog and the Master.

ACertain Man having a Dog, that He should be beloved by Him more, always fed Him with his own Hands, and loosed Him bound ; but ordered Him to be bound and beat by a Servant, that the Benefits

viderentur esse collata in Illum à Se, autem Malefacta à Servo. Autem Canis ferens agrè, Se assidue ligari, & verberari, aufugit; &, cum increparetur à Domino, ut ingratutus, & immemor tantorum Beneficiorum, Qui fugisset à Se, à Quo suillet semper dilectus, & paetus, autem nunquam ligatus, & verberatus, respondit, Puto Id factum à Te, Quod Servus facit tuo Jussu.

should seem to be conferred upon Him by Himself, but the ill Turns by the Servant. But the Dog bearing unkindly, that He daily was bound, and beat, fled away; and, when He was blamed by the Master, as ungrateful, and unmindful of so great Benefits, Who bad fled from Him, by Whom He had been always beloved, and fed, but never bound, and beaten, He answered, I think That done by Thee, Which a Servant doth by thy Command.

MOR.

Fabula indicat, Eos habendos Malefactores, Qui fuere Causa Maleficiorum.

MOR.

The Fable shows, that Those are to be accounted Evil Doers, Who have been the Cause of evil Deeds.

F A B L E C X.

De Avibus timensibus
Scarabæos.

Of the Birds fearing
the Beetles.

Magnus Timor incertat Aves, ne Scarabæi occident Eas Balistâ, à Quibus audierant magnam Vim Pilorum suisse fabricatam in Sterquilino summo labore. Tum P. ffr inquit, Nolite expavescere; etenim quomodo pauerunt jacere Pilas volantes per Aera in Nos, cum vix trabant Eas per Terram magno Molimine?

A Great Fear had seized the Birds, lest the Beetles should kill Them with a Cross-Bow, by Whom They had heard a great Power of Bullets had been forged on a Dungbill with very great Labour. Then the Sparrow said, Be not willing to fear; for how shall they be able to cast Bullets flying thro' the Air upon Us, when scarce they can draw Them on the Ground with great Labour?

MOR.

*Hæc Fabula admonet Nos,
ne eximelcamus Opes
Hostium, Quibus videmus
Ingenium deesse.*

MOR.

*This Fable admonishes Us,
that We fear not the Riches
of Enemies, to Whom We see that
Wit is wanting.*

F A B L E C X I .

De URSO & APIBUS.

Of the BEAR and the BEES.

URSUS ita ab Ape est percitus tantâ Irâ, ut discerperet tota Alvearia Unguis, in Quibus Apes mellificaverant. Tunc universæ Apes, cum viderent suas Domos dirui, Cibaria auferri, Filios necari, subito Impetu invadentes Ursum, penè necavere Aculeis ; Qui vix elapsus ex Manibus Eorum, díebat Secum, Quantò erat melius tolerare Aculeum unius Apis, quam concitare tot Hostes in Me, meā Iracundia ?

A BEAR being stung by a Bee was stirred with so great Anger, that He tore all the Hives with his Paws, in Which the Bees had made Honey. Then all the Bees, when they saw their Houses overturned, their Maintenances taken away, their Young killed, with a sudden onset attacking the Bear, almost killed Him with their Stings ; Who scarce having slip out of the Hands of Them, said with Himself, By how much was it better to bear the Sting of one Bee, than to raise up so many Enemies against Me by my Anger ?

MOR.

Hæc Fabula indicat esse longè melius sustinere Injuriam Unius, quam, dum volumus punire Unum, comparare Multos Inimicos.

MOR.

This Fable shows it to be far better to sustain the Injury of One, than, whilst We are willing to punish One, to get many Enemies.

F A B L E

F A B L E CXII.

*De MILITE & duobus
EQUIS.*

Milles babens optimum Equum, emit Alium nequicquam parem Illi Bonitate, Quem nutriebat multò diligentius, quam priorem. Tum Posterior ait sic priori, Cur Dominus curat Me impensis, quam Te; cum sim comparandus Tibi neque Pulchritudine, neq; Robore, neque Velocitate? Cui Ille inquit, Hæc est Natura Hominum, ut sint semper benigniores in novos Hospites.

*Of the SOLDIER and the two
HORSES.*

A Soldier having a very good Horse, bought Another not at all equal to Him in Goodness, Whom He nourished much more diligently, than the former. Then the latter said thus to the former, Why does my Master mind Me more diligently, than Thee; seeing that I am to be compared to Thee neither in Beauty, nor Strength, nor Swiftness? To Whom He said, This is the Nature of Men, that they are always more kind to new Guests.

MOR.

Hæc Fabula indicat Amentiam Hominum, Qui solent anteponere nova veteribus, etiam si sint deteriora.

MOR.

This Fable shows the Madness of Men, Who are wont to prefer new Things to old, altho' they are worse.

F A B L E CXIII.

De Aucupe & Fringillâ.

A U C E P S tetenderat Retia Volucibus, & effuderat largam Escam Illis in Areâ; tamen non capiebat aves pascentes; quia videbantur paucos Sibi;

Of the Fowler and the Chaffinch.

THE Fowler had stretched out his Nets to the Birds, and had poured out much Food to Them in a void Place; yet He did not take the Birds feeding; because they seemed few to Him;

Sibi; *Quibus pastis, ac avolantibus, Aliæ adveniunt pastum;* Quas quoq; neglexit capere propter Paucitatem. Hoc Ordine servato per totum Diem, ac Aliis advenientibus, Aliis abeuntibus, Illo semper expectante majorem Prædam, tandem ceperit advesperare: Tunc Auceps, Spe amissâ capiendi multas, cum jam esset Tempus quiescendi, attrahens sua Retia, cepit tantum unam Fringillam, quæ infelix Avis remanserat in Areâ.

to Him; Which being fed, and flying away, Others come to feed; Which also He neglected to take for their Furness. This Order being kept thro' the whole Day, and Others coming, Others going away, He always expecting a greater Prey, at length it began to grow Evening: Then the Fowler, the Hope being lost of taking many, when now it was Time of resting, drawing up his Nets, took only one Chaffinch, which unhappy Bird had remained in the void Place.

MOR.

Hæc Fabula indicat, Eos
sepe vix posse capere pauca,
Qui volunt comprebendere omnia.

MOR.

This Fable shows, that they often scarce are able to take a few Things, Who are willing to take all Things.

F A B L E C X I V .

De SUE & CANE.

Of the SWINE and the DOG.

SUS irridebat odori-
sequum Canem, Qui
adulabatur Domino Mur-
mure & Caudâ, à Quo
fuerat instrutus ad aucupa-
tioriam Artem multis
Verberibus & Vellicationibus
Aurium: Cui Canis inquit,
Insane, nescis
Quæ sum consecutus ex
illis Verberibus; etenim per
ea vescor suavissimâ
Carne

THE Swine laughed at the Scent-following Dog, Who fluttered the Master with a Murmur and his Tail, by Whom He had been instructed for the running Art with many Stripes and Plucks of the Ears: To whom the Dog said, Mad Wretch, That knowest not What I have obtained from those Stripes; for by Those I am fed with the most sweet Fleish

Carne Perdicum & Flesh of Partridges and Coturnium.

MOR.

Hæc Fabula admonet Nos, ne feramus in qua Animo Verbera Praeceptorum, Quæ confuerunt esse Causa multorum bonorum.

MOR.

This Fable admonishtea Us, that We should not be w^th an impatient Mind the Stripes of Masters, Whicb have used to be the Cause of many good Things.

F A B L E CXV.

De TRABE increpante Pigritiam Bovum.

TRABS, Quæ vehebatur Curru, increpabat Boves, ut lentulos, dicens, *Pigri, Currite, nam portatis leue Onus:* Gui Boves responderunt, Irrides Nos? Ignoras, quæ Poena manet Te. Nos deponemus hoc Onus citò: autem tum Tu cegerris sustinere, quoad rumparis. Trabs indoluit, nec ausa est amplius lacessere Boves Conviciis.

MOR.

Hæc Fabula monet Quemlibet, ne insultet Calamitatibus. Aliorum, tum Ipse possit subjici majoribus.

Of the BEAM blaming the Slowness of the Oxen.

THE Beam, whicb was carried in a Waggon, blamed the Oxen, as slow, saying, Ye slow Wretches, run, for ye carry a light Burden; To whom the Oxen answered, Dost Thou laugh at Us? Thou knowest not what Punishment waits Thee. We shall lay down this Burden quickly: but then Thou shalt be forced to bear, until thou mayest be broken. The Beam grieved, nor dared longer to provoke the Oxen with Revilings.

MOR.

This Fable adviseth any One, that He insult not the Calamities of Others, When He Himself may be subject to greater.

F A B L E

F A B L E C X V I .

*De CARDUELE &
PUBRO.*

C Árduelis interrogata à
Puero, à Quo fuerat
babita suis. Deliciis,
& nutrita suavibus Cibis,
cur egressa Caveâ
nollet regredi, inquit,
Ut possim pascere meo
Arbitratu, non tuo.

MOR.

Hæc Fabula indicat, Li-
bertatem Vitæ anteponendam
eundem Deliciis.

*Of the LINNET and
the BOY.*

T HE Linnet being asked by
the Boy, by Whom She had
been held in his Delights,
and nourished with sweet Meats,
why having gone out of the Cage
She was unwilling to return, said,
That I may be able to feed at my
Pleasure, not at thine.

MOR.

This Fable shows, that Li-
berty of Life is to be preferred
before all Delights.

F A B L E C X V I I .

De SCURRA & Episcopo.

S Curra accedens ad quen-
dam Episcopum, divitem
quidem, sed avarum, Ca-
lendis Januarii, petebat au-
reum Numisma Nomine
Strenæ: Antistes
dixit, Hosquinem insanire,
Qui crederet, tamam Pecu-
niæ dari Sibi in
Strenam. Tum Scurra
cepit efflagitare argenteum
Nummum; sed, cum Ille
diceret, Hoc videri nimium
Sibi, orabat, ut trade-
ret Sibi æreum Quadran-
tem: Sed cum non posset

Of the Jester and the Bishop.

A Jester coming to a cer-
tain Bishop, rich
indeed, but covetous, on the Ca-
lends of January, asked a Gol-
den Piece of Money in the Name
of a New Year's Gift: The Prelate
said, that the Man was mad,
Who believed, that so much Mo-
ney would be given Him for
a new Year's Gift. Then the Jester
began to ask some Silver
Money; but, when He
said, that This seemed too much
to Him, He entreated, that He
would give Him a bras Far-
thing: But when he was not able

*extorquere Hunc ab Episco-
po, inquit, reverende Pater,
imperti Me tuâ Benedicione
pro Streni: Tunc
Episcopus inquit, Fili, flecte
tua Genua, ut benedicam Tibi.
At Scurra inquit, Ego nolo
tuam tam vilem Benedicti-
onem; etenim si valeret
æreum Numnum, profecto
nunquam concederes Eam
Mihi.*

MOR.

*Hæc Fabula est confecta
contra eos Episcopos &
Sacerdotes, Qui affimant
Opes & Divitias pluris,
quam Sacra, & Mysteria
Ecclesiæ.*

This from the Bi-
shop, he said, reverend Father,
reward Me with your Blessing
for a New-Year's Gift: Then
the Bishop said, Son, bend
thy Knees, that I may bless Thee.
But the Jester said, I will not
have thy so cheap Bless-
ing; for if it availeth
a brais Farthing, truly
never wouldest Thou grant It
to Me.

MOR.

This Fable is made
against those Bishops and
Priests, Who esteem
Wealth and Riches more
than the sacred Rites, and Mysteries
of the Church.

F A B L E C X V I I I .

*De Upupâ honoratâ in-
dignè.*

*Of the Puet honoured un-
worthily.*

*F*ERÈ omnes Aves invi-
tatæ ad Nuptias Aqui-
læ ferebant indigne, Upupam
præferrí ceteris, quia
esset insignis Coronâ, &
ornata versicoloribus
Pennis; cum semper esset
solita volitare inter Stercora
& Sordes.

MOR.

*Hæc Fabula arguit Stul-
litiam Eorum, Qui in bo-
norandis Hominibus potius sing-
sole-*

*A*LMOST all the Birds being invi-
ted to the Wedding of the Ea-
gle bore it unwothily, that the Puet
was preferred to the rest, because
she was fine with a Crown, and
adorned with various coloured
Feathers; when always She was
wont to nestle among the Mud
and Filth.

MOR.

*This Fable reproves the Fol-
ly of Them, Who in honour-
Men rather
are*

soleant obseruare Nitorem are wont to mind the Splendour
Vestium, & Præstantiam of Cloaths, and Excellency
 Formæ, quam Virtutes of Beauty, than Virtues,
 & Mores. and Morals.

F A B L E C X I X.

De SACERDOTE &
PYRIS.

Quidam gulosus Sacerdos proficiens extra Patriam ad Nuptias, ad Quas fuerat invitatus, reperit Acerum Pyrorum in Itinere, Quorum attigit me Unum quidem; quin petius habens Ea Ludibrio, conspergit Urinâ; etenim indignabatur, Cibos hujusmodi offerri in Itinere, Qui accessebat ad lautas Epulas. Sed cum offendisset in Itinere quendam Torrentem ita auctum Imbris, ut non posset transire Eum sine Periculo Vitæ, constituit redire Domum: Autem revertens jejonus fuit oppressus tantâ Famine, ut nisi comedisset illa Pyra, Quæ conspergerat Urinâ, cum non inveniret Aliud, fuisset extinctus Famine.

MOR.

Hæc Fabula admonet,
 Nihil esse contemendum,
 cum Nihil sit tam vile &
 ab-

Of the PRIEST and
the PEARS.

ACertain greedy Priest going out of his Country to a Wedding, to Which He had been invited, found a Hap. of Pears in the Road, of Whicb He touched not One indeed; but rather having Them in Derision, He sprinkled them with Urine; for He resented, that Meats of this Kind should be offered in the Journey, Who was going to sumptuous Dainties. But when He had found in the Way a certain Brook so increased with the Showers, that He was not able to pass over It without Danger of Life, He resolved to return Home: But returning fasting He was oppressed with so great Hunger, that unless He had eat those Pears, Whicb He had sprinkled with Urine, when He could not find any thing else He had been dead with Hunger.

MOR.

This Fable advises that Nothing is to be despised seeing that Nothing is so vile, an

*abjectum, Quod non possit abjecti, Which
aliquando esse Uxi. sometime be of Use.*

F A B L E CXX.

De Porco & Equo.

Porcus conspicens Equum Bellatoris, Qui catastrophatus prodibat ad Pugnam, inquit, Stulte, Quò properas? etenim fortasse morieris in Pugna. Cui Equus respondit, Culillus adimet Vitam Tibi, impinguato inter Lutum & Sordes, cum gesseris Nihil dignum Laude; verò Gloria comitabitur meam Mortem.

MOR.

Hæc Fabula innuit, esse honestius occumbere, Rebus gestis præclarè, quam protrahere Vitum actam turpiter.

Of the Hog and the Horse.

THE Hog beholding the Horse of a Warriour, Who armed went to Battell, said, Fool, Whither dost Thou hasten? for perhaps Thou wilt die in the Flight. To whom the Horse answered, A Knive will take Life from Thee, fattened amongst Mud and Filth, when Thou shalt have done Nothing worthy of Praise; but Glory shall accompany my Death.

MOR.

This Fab'e hints, that it is more honest to do Things being carried famously, than to protract a Life spent basely.

F A B L E CXXI.

De Coriario emente Pellem Ursi nondum capti à Venatore.

Coriarius accedens ad Venatorem emit Pellem Ursi ab Eo, & protulit Pecuniam pro Eâ. Ille dixit,

Sibi

Of the Tanner buying the Skin of a Bear not yet taken by the Huntsman.

THE Tanner coming to the Hunter bought the Skin of a Bear of Him, and proffered Money for It. He said,

that

solem esse Pellem Urſi
in praefentiā; cæterū po-
ſtridē profecturum
venatum, &c, Urſo intersec-
to, pollicetur, Se daturum
Pellem Ilius Ei. Coriari-
us profectus in Sylvam,
ascendit altissimam
Arborem, ut inde proſipe-
ret Certamen Urſi
& Venatoris. Venator
intrepidus profectus ad
Antrum, ubi Ursus latebat,
Canibus immisit, compulit
Illum exire, Qui, Ictu
Venatoris evitato, pro-
stravit Eum Humi. Tunc
Venator sciens, banc Feram
non ſavire in Cadavera, ſuo
Anhelitu retento, simulabat
Se mortuum. Ursus, olfa-
ciens, cum deprehenderet
Illum, nec ſtrantem Naso,
nec Ore, abſeffit. Coria-
rius, cum peripiceret Feram
abeffe, ac adeffe
Nihil amplius Periculi,
deducens Se ex
Arbore, & accedens ad Ve-
natorem, Qui audebat non-
dum surgere, monebat Illum,
ut ſurgeret: deinde
interrogavit, Quid Ursus
effet locutus Ei ad Aurem.
Cui Venator inquit, Mo-
nuit Me, ne vellem
deinceps vendere Pellem
Urſi, niſi prius Cepe-
rim Eum.

that He had not the Skin of a Bear
at present; but the Day
after He should go
to hunt, and, the Bear being kil-
led He promises, that He would give
the Skin of it to Him. The Tan-
ner having gone into the Wood,
ascends a very high
Tree, that thence He might be-
hold the Engagement of the Bear
and the Hunter. The Hunter
unaffrighted having gone to the
Cave, where the Bear lay hid,
the Dogs being sent in, forced
Him to go out, Who, the Blow
of the Hunter being avoided,
beat Him on the Ground. Then
the Hunter knowing, that this Beast
did not rage on Carcasses, his
Breath being held, feigned
Himself dead. The Bear smelling,
when he held
Him, neither brea'ing at the Nose,
nor Mouth, went away. The Tan-
ner, when He perceived the Beast
to be gone, and that there was
Nothing more of Danger,
letting down Himself out of
the Tree, and coming to the Hun-
ter, Who dared not
yet to arise, advised Him,
that He should arise: then
He asked, What the Bear
had spoke to Him in his Ear.
To whom the Hunter said, He
warned Me, that I should not be wil-
ling hereafter to sell the Skin
of a Bear, unless I first shall have
taken him.

MOR.

Hæc Fábula indicat, in-
certa non haben-
da pro certis.

MOR.

This Fable shows, that cer-
tain Things are not to be account-
ed for certain.

F A B L E . C X X I I .

*De Eremitâ & Milite.**Of the Hermit and the Soldier.*

Quidam Eremita, Vir
sanctissime Vitæ,
bortabatur Militem, ut se-
culari Militiâ relictâ, Quam
Pauci exercent absque Of-
fensâ Dei, & Discrimine
Vitæ, tandem traderet
Se Quieti Corporis, &
consuleret Saluti Animæ.
Cui Miles inquit, Pater,
faciam quod mones; nam
est verum, quod hoc Tempore
Milites neque audent exigere
Stipendia, licet sint exigua,
neque prædari.

MOR.

Hæc Fabula indicat,
Multos renunciare Vitiis,
quia Illi non possunt ex-
ercere Illa amplius.

ACertain Hermit, a Man
of most holy Life,
advised a Soldier, that se-
cular Warfare being left, Which
Few exercise without Of-
fense of God, and Hazard
of Life, at length, he would give
Himself to Quiet of Body, and
would consult for Safety of Soul.
To whom the Soldier said, Father,
I will do what You advise; for
it is true, that at this Time
Soldiers neither dare to ask
Pay, alib' it be small,
nor to plunder.

MOR.

This Fable shows,
that Many renounce Vices,
because They are not able to ex-
ercise Them longer.

F A B L E CXXIII.

De Viro & Uxore bigamis.

Of the Man and Wife twice married.

Quidam *Vir*, suâ *Uxore* defunctâ, *Quam* valde dilexerat, duxit *Alteram*, & *Ipsam* *Viduam*; *Quae* assidue objiebat *Ei* *Virtutes* & *fortia* *Facinora* prioris *Mariti*: *Cui*, ut referret *Par*, *Ipsa* quoque referrebat probatissimos *Mores*, & insignem *Pudicitiam* defunctæ *Uxoris*. Autem quodam Die, irata suo *Viro*, dedit *Partem Caponis*, *Quem* coxerat in *Cœnam* *Utrisq*; *Pauperi* petenti *Eleemolynam*, dicens, *Do Hoc Tibi pro Animâ* *mi* prioris *Viri*; *Quod* *Maritus* audiens, *Paup. re* accersito ab *Eo*, dedit reliquum *Caponis* *Ei*, dicens, *Et Ego quoque do Hoc Tibi pro Animâ* *mice* defunctæ *Uxoris*. Sic illi, dum *Alter* cupit *mocere* *Alteri*, tandem non habuerunt *Quod cœnarent*.

MOR.

Hæc *Fabula* monet, non esse pugnandum contra Eos, qui possunt vindicare se optimè.

A Certain *Man*, his *Wife* being dead, whom he very much bad loved, married Another, and her a Widow; who daily objected to him the *Virtues* and valiant Deeds of her former Husband: To whom, that he might return the Like, he also related the most approved *Morals*, and remarkable *Modesty* of his dead *Wife*. But on a certain Day, being angry with her Husband, she gave Part of a *Capon*, which she had cooked for the Supper of each, to a poor Man offering an Alms; saying, I give This to Thee for the Soul of my former Husband; Which the Husband hearing, the poor Man being called by him, gave the rest of the *Capon* to him, saying, And I also give This to Thee for the Soul of my departed *Wife*. Thus they, while one desires to hurt the other, at length had not what they might upon.

MOR.

This *Fable* advises, that it is not to be fought against those who are able to revenge themselves very well.

F A B L E CXXIV.

De LEONE & MURE. Of the LION and the MOUSE.

LEON, captus Laqueo in Sylvâ, cum videret se ita irretitum, ut posset explicare se inde, rogavit Murem, ut, Laqueo abroso ab Eo, liberaret Eum, promittens, se non futurum immemorem tanti Beneficii; Quod cum Mus fecisset prompte, rogavit Leonem, ut traderet Filiam Sibi in Uxoriam; Leo non abnuit ut faceret Rem gratam suo Benefactori. Autem nova nuptia veniens ad Virum, cum non videret Eum, Casu pressit see Hm, by Chance press'd illam suo Pede, & continxit him with Her Foot, and trod vlt.

THE LION, taken in a Snare in the Wood, when He saw Himself so entangled, that He was not able to extricate Himself thence, asked the Mouse, that the Snare bring gnawed by Him, He would free Him, promising, that He would not be unmindful of so great a Benefit; Which when the Mouse had done readily, He asked the Lion, that He would give his Daughter to Him to Wife; The Lion refused not, that He might do a Thing grateful to his Benefactor. But the new married Lady coming ad Virum, cum non r' to the Husband, when She did not videret Eum, Casu pressit see Hm, by Chance press'd illam suo Pede, & continxit him with Her Foot, and trod him to Pieces.

Mor.

Hæc Fabula indicat, Matrimonia & cetera Consortia improbanda, Quæ contrahuntur ab Imperiis.

Mor.

This Fable shows, that Marriages and other Fellowships are to be condemned, Which are contracted by Unequals.

F A B L E CXXV.

De ULMO & SILERE. Of the ELM and the OSIER.

Ulmus nata in Ripâ Fluminis irridebat Siler proximum Sibi, ut debile, & infirmum,

THE Elm, born on the Bank of a River, laughed at the Osier next to Him, as weak and infirm quid

~~quid~~ ceteretur ad omnem
vel levissimum Impetum
Undarum; autem extolle-
bat suam Firmitatem &
Robur magnificis Verbis;
quod inconcussa pertulerat
assiduos Impetus Amnis
multos Annos. Autem
Ulmus tandem perfracta
maxima Violentiâ Unda-
rum, trahebatur ab
Aquis: Cui Siler
ridens, inquit, Vicina, Cur
dejoris Me? Ubi nunc
est tua Fortitudo?

because it would be bent at every
even the highest Force
of the Waters; but She extolled
her own Steadiness and
Strength with magnificent Words;
because unshook she had bore
the daily Attacks of the River
many Years. But
the Elm at last being broken
by the very great Violence of the
Waters, was drawn along by
the Waters: To which the Osier
laughing, said, Neighbour, Why
doft thou forsake Me? Where now
is thy Fortitude?

MOR.

Fabula indicat Eos esse
sapientiores, Qui cedunt
potentioribus, quam Qui
volentus resistere superan-
tut turpiter.

MOR.

The Fable sheweth Those to be
more wise, Who yield
to the more powerful, than They Who
willing to resist are over-
come basely.

F A B L E . C X X V I .

De Cerâ appetente
Duritiem.Of the Wax desiring
Hardness.

Cera ingemiscibat, Se esse
mollē, & procreatam
penetrabilem cuicunque le-
vissimo Iēni. Autem videns
Lateres factos ex Luto,
molliores multò, Se perve-
nisse in tantam Duritiem
Calore Ignis, ut per-
durarent multa Secula, jocit
Se in Ignem, ut conseque-
retur eandem Duritiem; sed
statim liquefacta in Igne
est consumpta.

THE Wax grieved, that It was
soft, and made
penetrable to every the light-
est Blow. But seeing
the Bricks made of Clay,
fester by much, that they
came to so great Hardnes
by the Heat of the Fire, that They
lasted many Age. It cast
itself into the fire, that it might
obtain the same Hardnes; but
presently being melted in the Fire
it was consumed.

MOR.

Hæc Fabula admonet, This Fable advises,
ne appetamus, Quod tbat we desire not, What
est denegatum Nobis à Na- is denied Us by Na-
turā.

MOR.

Fable advises,
What we desire not, What
is denied Us by Na-
ture.

F A B L E CXXVII.

*De Agricolâ affidante Of the Husbandman affecting
Militiam, Warfare,
& Mercaturam. and Merchandise.*

Quidam *Agricola* ferébat
aegrè, Se affiduè volvere
Terram, nec pervenire ad
magnas Divitias suis per-
petuis Laboribus; cùm vi-
deret nonnullos *Milites*, Qui
ita auxerant Rem Bello, ut incederent bene
induti, & nutriti lautis
Epulis agerent beatam
Vitam, Igitur suis Ovibus
venditis cùm Capris ac
Bovis, emit Equos &
Arma, & profectus est in
Militiam; Ubi, cùm esset
pugnatum malè à suo Im-
peratore, non solum perdidit
Quæ habebat, sed etiam
recepit multa Vulnera.
Quare, Militiā dam-
nata, statuit exercere
Mercaturam, ut in Quā
existimabut esse majus
Lucrum, & minorem
Laborem. Igitur Prædiis
venditis, cùm implevisset
Navim Mercibus, cooperat
navigare; sed, cùm esset
in

Accepit illa, that He daily stirred up
the Earth, nor arrived to
great Riches by his per-
petual Labours; when He
saw some Soldiers, Who
so had increased an Estate
in the War, that They went well
clothed, and fed with sumptuous
Dainties led a happy
Life. Therefore his Sheep
being sold with the Gods and
Oxen, He bought Hors.s and
Arms, and went into
the War; Where, when it was
fought unsuccessfully by his Ge-
neral, He not only lost
What Things He had, but also
received many Wounds.
Wherefore, War being con-
demned, He resolved to exercise
Merchandise, as in what
He thought there was greater
Gain, and less
Labour. Therefore his Farms
being sold, when He had filled
a Ship with Wares, He had begun
to sail; but, when He was
E 3

in alto, magna Tempestate in the Deep, a great Tempest coorta, Navis submersa est; having arope, the Ship was sunk, & Ipse cum ceteris, Qui and He with the rest, Who erant in Eâ, Omnes periére were in It, All perished ad Unum, to One.

Mor.

Hæc Fabula admonet, This Fable advises, Quemlibet debere esse contentum suâ Sorte, cum tent with his own Lot, when Miseria fit parata ubique, Misery is ready every where.

Mor.

This Fable advises, that every One ought to be contentum suâ Sorte, cum tent with his own Lot, when Miseria fit parata ubique, Misery is ready every where.

F. A. B. L. E. CXXVIII.

• De ASINO & SCURRA. Of the Ass and the JESTER.

ASINUS ferent indignè, quendam Scurram honorari & amiciri pulchris vestibus, quia edebat magnos sonos Ventris, accessit ad Magistratus, petens ne vellet honorare se nimis, quam Scurram; Et cum honoraretur, interrogarent, cur diceret se ita dignum Honore, inquit, Quia emitto majores Crepitus Ventris, quam Scurra, & eos absque Factore.

Mor.

Hæc Fabula arguit Eos, Qui profundum suas Pecunias in levissimis Rebus.

THE Ass bearing it unkindly, that a certain Jester was honoured and clothered in fair Garments, because He made great Sounds of Belly, went to the Magistratus, desiring that they would not honour Him less, than the Jester; And when the Magistrates admiring interrogated, why He shought Himself so worthy of Honour, He said, Because I send out greater Noises of Belly, than the Jester, and shose without Stink.

Mor.

This Fable reproves Those, Who lay out their Money in the lightest Things.

F A B L E CXXIX.

*De Amne laceffente suum
Fontem Conviciis.*

Quidam Amnis laces-
sebat suum Fontem
Conviciis, ut inertem, quid
flaret immobilis, nec haberet
ullos Pisces, autem com-
mendabat Se plurimum,
quid crearet optimos Pisces,
& serperet per Valles
blando Murmure.
Eos indignatus in Amnum,
velut ingratum, repressi
Undas. Tunc Amnis, pri-
vatus & Piscibus &
dulci Sono, evanuit.

*Of the River provoking his
Spring with Reproaches.*

ACertain River pro-
voked his Spring
with Reproaches, as sluggish because
He stood immoveable, nor had
any Fish, but com-
mended Himself very much,
because he bred the best Fishes,
and crept thro' the Vallies
with a pleasant Murmur.
The Spring angry at the River,
as ungrateful, kept back
the Waters. Then the River, de-
prived both of the Fishes and
the sweet Sound, vanished away.

MOR.

Hæc Fabula notat Eos,
Qui arrogant bona,
Quæ agunt, Sibi,
& non attribuant Deo,
à Quo, cœu à largo
Bonne, nostra Bona pro-
cedunt.

MOR.

This Fable marketh Those,
Who arrogate the good Thiugs,
Which They do, to Themselves,
and do not attribute Them to God,
from Whom, as from a large
Fountain, our good Things pro-
ceed.

F A B L E CXXX.

*De maligno Viro &
Dænone.*

Quidam malignus Vir,
cum perpetravisset
plurima Scelerâ, & saepius
captus, & conclusus Cædere,
teneretur.

arct simè

*Of the wicked Man and
the Devil.*

ACertain wicked Man,
when He had committed
many Wickednesses, and often
being taken, and shut in Prison,
was detained very closely

per vigili Custodiâ, implorabat Auxilium Dæmonis, Qui saepenumero affuit Illi, & liberavit Eum è multis Periculis. Tandem Demon apparuit Ei iterum deprehensor, & imploranti solitum Auxilium, habens magnam Fascem Calceorum pertusorum super Humeros, dicens, Amice, non possum esse Auxilio Tibi amplius; etenim peragravi tot Loca pro liberando Te, ut contriverim omnes hos Calceos, & etiam nulla Peccunia superest Mibi, Quâ valeam comparare alios; quare peribis.

MOR.

Hæc Fabula admonet, ne existimemus nostra Peccata fore semper impunita.

with a watchful Guard, implored the Help of the Devil, Who oftentimes was with Him, and freed Him out of many Dangers. At length the Devil appeared to Him again taken, and imploring the usual Help, having a great Bundle of Shoes worn out upon his Shoulders, saying, Friend, I am not able to be a Help to Thee longer; for I have travelled thro' so many Places for freeing Thee, that I have worn out all these Shoes, and moreover no Money remains to Me, with Which I may be able to get others; wherefore thou shalt perish.

MOR.

This Fable advises, that we should not think our Sins will be always unpunished.

F A B L E CXXXI.

De Avibus volentibus eligere plures Reges.

Of the Birds being willing to choose more Kings.

A Ves consultabant de eligendis pluribus Regibus, cum Aquila sola non posset regere tantos Greges Volucrum, & fecissent satis Voto, nisi destitissent à Consilio Monitu Cornicis, Quæ, cum Causa interrogabatur, cur

THE Birds consulted about choosing more Kings, seeing that the Eagle alone was not able to rule so great Fleets of Birds, and They had done enough to their Wish, unless They had desisted from the Counsel by the Advice of the Crow, Who, when the Cause was asked, why

Cur non duceret plures Reges eligendos, inquit, quia multi Sacci implentur difficulter, quam unus. why She did not think more Kings were to be chosen, said, because many Bags are filled more difficultly, than one.

MOR.

Hac Fabula docet esse fongè multis gubernari ab Uno, quam à multis Principibus.

MOR.

This Fable teaches it to be by far better to be governed by One, than by many Princes.

F A B L E CXXXII.

*De Muliere, Quæ dicebat,
Se velle mori pro
suo viro.*

*Of the Woman, Who said,
that She was willing to die for
her Husband.*

Quædam Matrona, admodum pudica & amantissima Viri, ferrebat ægri, Maritum detinendi adversa Valetudine: lamentabatur, ingemiscebat, & ut testareur suum Amorem in Virum, rogabat Maritem, ut, si esset tripata Maritum sibi, potius viles occidere Se, quam illum. Inter haec Verba, cœrait Mortem venientem horribili Aspectu, Timore Cuius preterita, & jam pauciter, sui Vni, inquit, Ego non facio, quem petis; jacet in Leto, quem misisti about to kill.

A Certain Matron, very chaste and most loving of her Husband, bore it ill, that the Husband was kept down by bad Health: She lamented, She grieved, and, that She might testify Her Love to her Husband, She asked Death, that, if He was about to snatch her Husband from Her, He rather would kill Her, than He. Among these Words, beholds Death coming with a horrible Aspect, with the Fear of Whom being frightened, and now repenting of Her Vow, She said, I am not He, Whom Thou seekest; He lies in the Bed, Whom thou comest

MOR.

Hæc Fabula indicat, Ne-
tinem esse adeò amantem One
Inimici. Qui non malit of a Friend, Who had not rather
esse bene Sibi, quam Ali-
tri.

MOR.

This Fable shows, that so loving
One is it, so loving
it was well to Him, than Ano-
ther.

F A B L E CXXXIII.

De Adolescente canente in
Funere Matris.Of the young Man singing at
the Funeral of his Mother.

Quidam Vir prosequen-
tbatur defunctionem.
Norem, Quæ effereba-
r ad Sepulchrum boreò with Tears and Weepings; but
ichrymis & Fleetibus; vero Filius canebat. Qui, bis funga-
m increparetur à Patre, ut aspens. Qui can-
ther, as mad. Quæ could
ret in Funere Matris, sing at the Burial of a Mother,
m deberet esse mortuus, & when he ought to be sad, and
re. unā Secum, inquit, to weep together with Him, said.
Pater, si conduxisti My Father, if You have hired
cerdotes, ut canerent ofur Priests, that they might sing, why
sceris Mihi concinens, are you angry with Me, singing
atis? Qui Pater gratis, To whom the Father
uit, Tuum Officium, & said, Thy Office, and
cerdotum non est iactum.

A Certain Man follow-
ed his dead Wife, W^m was
boreò to the Grave
with Tears and Weepings; but
when he was blamed by the Fa-
ther, as mad. W^m could
ret in Funere Matris, sing at the Burial of a Mother,
when he ought to be sad, and
to weep together with Him, said.
My Father, if You have hired
Priests, that they might sing, why
are you angry with Me, singing
To whom the Father
said, That of the Priests is not the same.

MOR.

Hæc Fabula indicat, Ne-
n a non esse decore Om-
nius.

MOR.

This Fable shows, that
all Things are not Decore for All
Men.

F A B L E . CXXXIV.

*De zelotypō Virō, Qui dede- Of the jealous Man, Who had
rat Uxorem custodiendam. given his Wife to be guarded.*

Zelotypus Vir dederat Uxorem, Quam con- pererat vivere parum pedi- cē, cūdam Amico, Cui fideret plurimū, custodi- endam, pollitus ingentem Pecuniam, si observaret Eam ita diligenter, ut nullo Modo violaret conjugalem Copulam. At Ille, ubi expertus esset banc Custodiā nimis difficultem aliquot Dies, & comperisset suum Ingenium vinci. Ver- futiā Mulieris, accedens ad Maritum, dixit, Se nolle gerere banc tam duram Provinciam amplius; quandoquidem ne Argus quidem, Qui fuit totus oculatus, posset custodire im- pudicam Mulierem. Ad- dedit præterea, si sit necesse, de malleo deferre Saccum plenum Pulicibus in Pratum quotidie in regro Anno, &c. Sarco soluto, pascere Eos inter Herbas, & Vespere reducere omnes Domum, quam servare impudicam Mulie- rem uno Die.

MOR.
Hæc Fabula indicat, nullos Custodes esse ita diligentes, Qui

A Jealous Man had given his Wife, Whom He had found to live but a little chaste- ly, to a certain Friend, to whom He could trust very much, to be guarded, having promised much Money if He could observe Her so diligently, that by no Method She might violate the con- jugal Tie. But He, when He had experienced this Charge, too difficult some Days, and had found his Wit to be overcome by the Cu- ning of the Woman, going to the Husband, said, that He was unwilling to bear this so hard a Province longer; seeing that not Angels indeed, Who were eye'd, could be able to keep an un- chaste Woman: He add- ed moreover, if it was necessary, that He had rather carry down a Sack full of Fleas into a Meadow daily for a whole Year, after the Sack being loosed, to find them among the Grafs, and in the Evening to bring them back all Home, than to keep an unchaste Wo- man one Day.

MOR.
This Fable shows, that no Guards are so diligent, Who

Qui valeant custodire Who can be able to keep
impudicas Mulieres. unchaste Women.

F A B L E CXXXV.

*De Viro recusante Cly-
sters.*

Quidam Vir, Germanus
Natione, admodum dives,
egrotabat; ad curandum
Quem plures Medici
accesserant, (etenim Muscae
convolant catervatim ad
Mel) Usus Quorum dicebat
inter Cetera, esse
Opus Clysteribus, si vel-
let convalescere; Quod
cum Vir audiret, insuetus
Medicinae hujusmodi, per-
citus Eurore, jubet
Medicos ejici
Domo, dicens, Eos
esse infamos, Qui, cum
Caput doleret, vellent
mederi Podicem.

*Of the Man refusing Cly-
sters.*

ACertain Man, a German
by Nation, very rich,
was sick; to cure
Whom many Physicians
came, (for the Flies
fly in Heaps to
the Honey) One of Whom said,
among other Things, that there was
Need of Clysters, if He was
willing to grow well; Which
when the Man heard, unused
to a Medicine of this Kind, mo-
raved with Anger; He commands
the Physicians to be cast out
of the House, saying, that They
were mad, Who, when
the Head grieved, were willing
to cure the Breast.

MOR.

Hæc Fabula indicat,
Omnia, quamvis salutaria,
videri & aspera & obfu-
tura insuetis & inexperi-
atis.

MOR.

This Fable shows,
that all Things, altho' healthful,
seem both rough and hurt-
ful to the unaccustomed and inex-
perienced.

FABLE

F A B L E CXXXVI.

*De Afno agrotante, &
Lupis visitantibus Eum.*

A Sinus agrotabat, & Fama exiverat, Eum moritum citò; Igitur, cum Lupi venissent ad visendum Eum, & peterent à Filio, quomodo ejus Pater valeret, Ille respondit per Rimulam Ostii, melius, quam velletis.

Of the As being sick, and the Wolves visiting Him.

THE As was sick, and Fome had gone out, that He would die quickly; Therefore, when the Wolves had come to see Him, and asked of the Son, how his Father did, He answered ~~that~~ the Chink of the Door, better, than Ye would have Him.

Mor.

Hæc Fabula indicat, quod Multi fingunt ferre Mortem Aliorum cum Molestiâ, Quos tamen cupiunt interire celeriter.

Mor.

This Fable shows, that Many feign to bear the Death of Others with Trouble, Whom yet They desire to perish quickly.

F A B L E CXXXVII.

*De Nuce, Afno, &
Muliere.*

Quedam Mulier interrogabat Nucem, nascentem Viam secus, Quæ impetrabat Saxis à Populo prætereunte, quare esset ita amens, ut quæ cederetur pluribus & majoribus Verberibus, & procrearet plures & præstantiores Fructus? Cui inquit, Esne immemor Proverbii dicen.

Of the Nut-tree, the As, and the Woman.

ACERTAIN Woman asked a Nut-tree, growing by the Way-Side, Which was beaten with Stones by the People passing by, why It was so mad, that by how much It was beaten with more and greater Stripes, by so much it yielded more and better Fruits? To whom it said, Art thou unmindful of the Proverb say-

dicentes ita, *Nux*, *Afinus*, saying thus, *A Nut-tree, an Ass, & Mulier.* *sunt ligati* and a Woman, are bound simili Lege. *Hæc tria* by a like Law. These three faciunt Nil recte, si *Vesperg*, do Nothing rightly, if *Blooms* cellant.

MOR.
v. Hec Fabula indicat,
Honestus sæpe solere con-
dider. Se propriis
Iaculis.

MOR.
This Fable shows,
that Men often are wont to
wound Themselves with their own
Darts.

F A B L E CXXXVIII.

*De Afine, non inveniente
Finem Laborum.*

*Of the Ass, not finding
an End of his Labours.*

ASinus angebat plerumque hiberno tempore, quod afficeretur nimio Frigore, & haberet durum Victum Palearum; quare optabat vernam Temperiem, & teneras Herbas. Sed cum Ver advenisset, & cogeretur a Domino, Quo capi Tigulus, deserrere Argillam in Aream, & Lignum ad Fornacem, & inde Lateres & Tegulas ad diversa Loca; pertatus diverse Veris, in Quo tolerabat Labores, sperabat.

Effatim, ut Dominus impeditus patreteretur Eum griesferet; Sed tunc quoque, cum compeleretur ferre Messes in Aream, & intle Triticum Domum, nec effet Locus Qui-

THE Ass was grieved very much in winter Time, that He was affected with too much Cold, and bad hard Meat of Chaff; wherefore He desired the Spring Season, and the tender Greens. But when Spring came, and He was compelled by the Master, Who was a Potter, to carry Clay into the Ward, and Wood to the Furnace, and thence Bricks and Tiles to diverse Places; tired of the Spring, in which He bore so many Labours, He hoped for Summer, that the Master being hindered by the Harvest would suffer Him to rest; But then also, when He was compelled to bear the Corn into the Barn, and thence the Wheat Home, nor was there Space for

Quicquid Sibi; saltem sperhat for Rest for Him; at least His hoped
 Autumnum fore hincem that Autumn would be the End
 Laborum: Sed, cum ne of his Labours: But, when all
 sunc quoque cerneret Finem, then also He perceived an End
 Malorum: cum quotidie of Evils, seeing that daily
 Vinum, Pomum, &c. Liguum Wine, Apples, and Wood
 essent portanda, russus were to be carried, again
 effagitabat Nivem. Et He longed for the Snow and
 Glaciem Hincem, ut tunc Ice, of Winter, & that then
 sicut aliquia Reges, non at least some Rest might be
 cederetur. Sibi, & tantis granted to him from his great
 Laboribus. & scilicet in Labe.

MOR.

MOR.

Hæc Fabula indicat, esse nulla Tempora præsentis Vitæ, Quæ non sunt subiecta perpetuis Laboribus.

This Fable shows, that there are no Times of the present Life, which are not subject to perpetual Labours.

FABLE CXXXIX.

De Mure. Lat. volebat. Of the Mouse, Who was willing
 contrahere Amicitiam cum to contract a Friendship with
 Felis, the Cat.

Complures Mures, com-
 morantes in Cavo
 Parietis, contemplabantur
 Felini, Quæ incumbebat in
 Tabulato, Capite
 domiso, & tristi Vultu.
 Tunc Unus ex iis inquit, Hoc
 Animal videtur admodum
 benignum, & mite;
 etenim præficit quendam
 sanctimoniam, ipso Kyleu-
 bolo aliquo, Ipsam,
 & necesse in dissolubilem
 amictiam cum Ea; Quæ
 in dixisset, & accessi-

M A N Y mice dwell
 in the Hollow
 of a Wall, espied
 a Cat, Who lay on
 the boarded Floor, with her Head
 hung down, and a sad Countenance.
 Then One of them said, This
 Animal seems every
 kind, and mild;
 for She shows a certain
 Sanctity in Her very Countenance;
 I am willing to speak to Her,
 and to kept an indissoluble
 Friendship with Her; Which
 when He had said, and had ap-
 proached

*See propius, erat captus, proacted nearer, He was taken,
Et dilaceratus à Fele. and torn to pieces by the Cat.
Tunc Ceteri, videntes Hoc, Then the Rest, seeing This,
aiebant. Secum, profecti said with Themselves, truly
non est credendum temere It is not to be trusted rashly
Vultus. to the Countenance.*

Mor.

*Hec Fabula innuit, This Fable hints,
Homines non esse judicandos that Men are not to be judged
à Fulta, sed in Operibus; by the Countenance, but by Works;
cum atroces Lugi sepe seeing that fierce Wolves often
delitefaunt sub evind Pelle. lie hid under a Sheep's Skin.*

Mor.

F A B L E CXL.

*De Afino, Qui serviebat
ingrato Hero.*

*Of the Ass, Who served
an ungrateful Master.*

ASinus, Qui serviverat
ingrato Hero multis
Annos inoffenso Pede,
semel, ut sit, dum esset
pressus gravi Sarcinâ, Et
incederet salbrofâ. Viâ,
recidebat sub Onore. Tum
implacabilis Dathinus com-
pellebat Eum surgere multis
Verberibus, nuncupans
ignavam & pigrum Animal.
At Miser Afinus dicebat
Secum, inter basc Verbera,
In felix Ego, Qui fortitus sum
tam ingratum Herum! Nam
quamvis ierviverim Ei multo
Tempore sine Offensa; tamen
non compensat hoc unum
Delictum mox tot pristinis
Beneficiis.

THE Ass, Who had served
an ungrateful Master many
Years with an inoffensive Foot,
once, as it happens, while He was
pressed with a heavy Load, and
weat in an uneven Way,
fell under the Burden. Then
the implacable Master com-
pelled Him to rise with many
Blows, calling Him
an idle and dull Animal.
But the miserable Ass said
with Himself, among these Stripes,
Unhappy I, Who have got
so ungrateful a Master! For
albho' I have served Him a long
Time without Offence, ye
He does not weigh this a
Fault with my so many form
Benefits.

MOR.

Hæc Fabula conficta est
in Eos, Qui immemores
Beneficiorum collatorum
Sibi, prosequuntur etiam
minimam Offensam sui Be-
nefactoris in Se atroci
Pena.

MOR.

This Fable was feigned
against Those, Who unmindful
of Benefits conferred
on Themselves, prosecute even
the leat Offence of their Be-
nefactor on Him with a cruel
Punishment.

F A B L E CXLI.

*De Lupo, suadente His-
trici, ut deponeret
sua Tela.*

*Of the Wolf, persuading the Por-
cupine, that She would lay down
her Darts.*

Lupus esariens inten-
derat Animum in His-
tricem, Qnam tamen non au-
debat invadere, quia erat
munita undique Sagittis.
Autem Astutia, excogitata
perdendi Eam, cepit sua-
dere Illi, ne porta-
ret tantum Onus Telorum
Tergo Tempore Pacis,
quandoquidem Sagittarii non
portarent Aliiquid, nisi cum
Tempus Prælii instaret:
Cui Histrix inquit,
Est credendum semper esse
Tempus præliandi aduersus
Lupum.

THE Wolf hungering had
bent his Mind upon the Por-
cupine, Which nevertheless He dar-
ed not to attack, because She was
fortified every where with Darts.
But a Cunning being thought on
of destroying Her, He began to per-
suade Her, that She would not
carry so great a Burden of Darts
on her Back in a Time of Peace,
seeing that the Archers did not
carry Any Thing, unless when
the Time of Battle approached:
To whom the Porcupine said,
It is to be believed always to be
a Time of fighting against
a Wolf.

MOR.

Hæc Fabula innuit,
sipientem Virum oportere
semper esse munitum
aduersus Fraudes Inimico-
rum, & Hostium.

MOR.

This Fable hints,
that a wise Man ought
always to be fortified
against Deceits of En-
emis, and Foes.

F A B L E CXLII.

*De Mure liberante
Milvum.*

*Of the Mouse freeing
the Kite.*

M U S, *conspicatus*
Milvum *implicitum*
Laqueo Aucupis, milertus est
Avis, quamvis Inimicæ Sibi;
Vinculisque abrosis
Dentibus, fecit *Viam*
Sibi evolandi. Milvus,
immemor tanti Benefici,
ubi vidit Se solutum,
corripiens Murem suspicantem
Nil tale, laceravit
Unguis, & Rostro.

T HE Mouse, having espied
the Kite entangled
in the Snare of the Fowler, pitied
the Bird, altho' an Enemy to Her;
and the Bands being gnawed
with her Teeth, She made a Way
for Her of flying out. The Kite,
unmindful of so great Benfit,
when He saw Himself loosed,
seizing the Mouse suspecting no such Thing, tore Her
with her Claws, and Bill.

MOR.

Hæc Fabula indicat,
maligños Viros solere reperi-
dere Gratias hujus Modi
fuis Benefactoribus.

MOR.

This Fable shows,
that wicked Men are want to re-
pay Thanks of this Kind
to their Benefactors.

F A B L E CXLIII.

*De Cochleâ petente à Jove,
ut posset ferre
suam Domum Secum.*

*Of the Snail desiring of Jupiter,
that She might be able to bear
Her House with Her.*

C U M Jupiter, ab Ex-
cordia Mundi, s'argiretur singulis Anima-
bus. Munera, Quæ peti-
issent, Cochlea petiit
ab Eo, ut posset circumferre suam Domum.
Interrogata à Jove, quare exposceret tale Munus ab
Eo,

WHEN Jupiter, from the Be-
ginning of the World,
bestowed on all Ani-
mals the Gifts, Which They
had desired, the Snail desired
of Him that She might be able
to bear about her House.
Being asked by Jupiter, why
She demanded such a Gift from
Him,

Esa ager futurum dicit. Hinc quisque would be grave, & nescium illi heavy, and troublesome to Her, inquit, malo ferre tam She said, I had rather bear so grave Onus perpetuo, quam heavy a Burden perpetually, than non posse utitur malum Vicinum, cum Mibi libuerit. Non to be able to avoid a bad Neighbour, when I list.

MOR.

MOR.

Hæc Fabula indicat, This Fable shows, Vicinitatem Malorum that the Neighbourhood of bad Men fugendum omni Incom- is to be avoided with every Dis- modo. advantage.

F A B L E - CXLIV.

*De Herinaceo ejiciente
Viparam Hostem.*

Herinaceus, præstans Hyemem adiungere, rogavit Viparam, ut concederet Locum Sibi in suâ Cavernâ adversus Vim Frigoris; Quid: cum Illa fecisset, Herinaceus, pervolvens, Se buç atque illic, pungebat Viparam Acumine Spinarum, & torquebat vehementer; Illa videns Se male tractaram quare suscepit Herinaceum, Hospitio, orabat Eum blandis Verbis, ut exiret, cum Locus esset nimis angustus duobus. Cui Herinaceus inquit, Exeat, Qui nequit manere hic; quare Vipera sensens, pon esse Locum Sibi

Of the Hedge-Hog, casting out the Viper Her Host.

THE Hedge-Hog, perceiving the Winter to approach, asked the Viper, that She would grant a Place to Him in her Cavern against the Extremity of the Cold; Which when She had done, the Hedge-Hog, rolling Himself hither and thither, pricked the Viper with the Sharpness of his Darts, and tormented Her vehemently; She seeing Herself ill treated, when She took the Hedge-Hog Guest-wise, entreated Him with fair Words, that He would go out, seeing that the Place was too narrow for both. To whom the Hedge-Hog said, Let Him go out, Who cannot abide here; wherefore the Viper perceiving, there was not a Place

Sibi ibi, cessit illuc for Her absence, departed absence
ex Hospitio.

Mor.

Hæc Fabula indicat, Eos
non esse admittendes in Con-
sortium, Qui possunt ejicere
Nos.

Mor.

This Fable shows, that They
are not to be admitted into Fel-
lowship, Who are able to cast out
Us.

F A B L E C X L V .

De quodam Agricola &
Poëta.

Of a certain Husbandman and
a Poet.

Quidam *Agricola* acce-
dens ad *Poëtam*, cuius
Agros colbat, cùm offen-
disset *Eum solum inter Libros*,
interrogabat *Eum* quo
Patet posset vivere ita solus?
Cui ille inquit, *Tantum*
cœpi esse solus, postquam
advenisti tu.

ACertain *Husbandman* com-
ing to a *Poet*, whose
Fields he ploughed, when he had
found him alone among his *Books*,
asked him, by what
Means he was able to live so alone?
To whom he said, I only
began to be alone, since
you came hither.

Mor.

Hæc Fabula indicat,
eruditos Viros, Qui conti-
nuò stipantur Turbâ
doctissimorum Virorum,
tunc esse solos, cùm fuerint
inter illiteratos Homines.

Mor.

This Fable shows,
that learned Men, Who conti-
nually are strongest with a Crowd
of the most learned Men,
then are alone, when they are
among illiterate Fellows.

F A B L E CXLVI.

De Lupo, induito Pelle Ovis, Qui devorabat Gregem.

Of the Wolf, clothed with the Skin of the Sheep, Who devoured the Flock.

Lupus, *indutus* Pelle Ovis, immiscerit Se Gregi Ovium; & quotidie occidebat Aliquam ex Eis. Quedcum Pastor animadvertisset, suspen dit Illum in altissima Arbore. Autem cæteris Pastoribus interrogantibus, cur suspendisset Ovem, aiebat, Quidam Pellis est. Ovis, ut videtis; autem Opera erant Lupi.

A Wolf, clothed with the Skin of a Sheep, mixed Himself with a Flock of Sheep, and daily slew some One of Them: Which when the Shepherd had observed, He hanged Him on a very high Tree. But the other Shepherds asking, why He had hung the Sheep, He said, Indeed the Skin is a Sheep's, as you see; but the Works were a Wolf's.

MOR.

Hæc Fabula indicat, Homines non esse judicandos ex Habitū, sed ex Operibus; quoniam Multi faciunt Lupina Opera sub Vestimentis Ovium.

MOR.

This Fable shows, that Men are not to be judged by Habit, but by Works; because Many do Wolves Works under the Clothings of Sheep.

F A B L E CXLVII.

De CANE occidente OVES sui Domini. *Of the Dog killing the SHEEP of his Master.*

Quidam Pastor dederat suas Oves Cani custodiendas, pascens illum optimis Cibis. At Ille saepe aliquam Ovem; Quod cum Pastor animadvertisset,

ACertain Shepherd had given his Sheep to his Dog to be kept, feeding Him with the best Meats. But He often killed some one Sheep; Which when the Shepherd had observed,

vertisset, capiens Canem, served, taking the Dog,
solebat occidere Eum. He was willing to kill Him.
Cui Canis inquit, Quare To whom the Dog said, Wherefore
cupis perdere Me? dost Thou desire to destroy Me?
Sum unus ex tuis domesticis; I am one of thy Domestic;
potius interfice Lupum, Qui rather slay the Wolf, Who
continuo infidatur tuo continually lays wait for your
Ovili. Imò, inquit Pastor, Sheepfold. Nay, says the Shep-
Puto Te magis dignum herd; I think You more worthy
Morte, quam Lupum: Et enim of Death, than the Wolf: For
He proficeretur Se meum He professes Himself my
Hostem palam; sed Tu, sub Enemy openly; but Thou, under
Specie Amicitiae, quotidie the show of Friendship, daily
imminuis meum Gregem.

served, taking the Dog, He was willing to kill Him.
To whom the Dog said, Wherefore dost Thou desire to destroy Me?
I am one of thy Domestic; rather slay the Wolf, Who continually lays wait for your Sheepfold. Nay, says the Shepherd; I think You more worthy of Death, than the Wolf: For He professes Himself my Enemy openly; but Thou, under the show of Friendship, daily diminishest my Flock.

MOR.

Hæc Fabula indicat, Eos esse patiendos longè magis, Qui lèdunt Nos sub Specie Amicitiae, quam Qui profitentur Se nostros Inimicos palam.

MOR.

This Fable shows, that They are to be punished by far more, Who hurt Us under a Pretence of Friendship, than They who profess Themselves our Enemies openly.

F A B L E CXLVIII.

De ARIETE pugnante cum TAURO.

Of the RAM fighting with the BULL.

ERAT quidam Aries inter Oves, Qui habebat tam firmum Caput & Cornua, ut statim & facile superaret ceteros Arietes; quare cum inveniret nullum Arietem amplius, Qui audieret obſtare Sibi ocurrans, elatus cœbris Victoriis, ausus est provocare Taurum ad Pugnam; sed primo Congressu,

THERE was a certain Ram among the Sheep, Who had so firm a Head and Horns, that presently and easily He overcame the other Rams; wherefore when he found no Ram more, Who dared to withstand him running against him, puffed up with frequent Victories, he dared to provoke a Bull to Battle; but at the first Offset,

cum

cum arietavisset. when He had butted against Frontem Tauri, est reperi- the Forehead of the Bull, He was cussus tam atabici Ite, struck back with so cruel a Blow, ut fere moriens, dicere that almost dying; He said haec, Stultus Ego! these Words, Fool that I am! quid egis? Cur aequalis sum lacestere tam potentem Adversarium, Cui Natura to, provoke so powerful an Adversary, to Whom Nature creavit Me imparem?

MOR.

Hæc Fabula indicat, non esse certandam cum potenteribus.

This Fable shows that it is not to be strove with the more powerful.

F A B L E CXLIX.

De Aquilâ rapiente Filios Cuniculi. Of the Eagle snatching the Young of the Coney.

A QUILA, nidulata in altissimâ Arbore, rauca erat Filios Cuniculi, Qui pasciebatur non longe illinc, in Prædam suorum Pullorum; Quam Cuniculus orabat blandis Verbis, ut dignaretur restituere suos Filios Sibi; At illa, arbitrans Eum esse pusillum & terrestre Animal, dilacerabat Eos Unqibus, Quos apponebat suis Pullis pulando in Conspicuit. Matris: Tunc Cuniculus, somnacutus Morte suorum filiorum, haud permisit anc. Injuriam abire imputitam; et nim effudit; radicatus, suti-

THE Eagle, having built a Nest in a very high Tree, had snatched away the Young of the Coney, Who was fed not far from thence, for the Prey of her Young; When the Coney besought with fair Words, that She would vouchsafe to restore her Young to Her; But She supposing Him to be a little and earthly Animal, tore Them with her Talons, Which She put to her Young to eat in the Sight of the Dam: Then the Coney, moved at the Death of her Young, permitted this Injury to go unpunished; She dug up the Tree by the Roots, Which sustain-

sustinebat Nidum, Quæ sustained the Nest, which
procidens levi Impulsu falling with a light Blast
Ventorum, dejectit of the Winds, threw down
Pullos Aquilæ adhuc implu- the Young of the Eagle, as yet un-
mes in Humum, Qui fledged upon the Ground, Who
depasti à Feris præ- being eat up by the wild Beasts af-
buerunt Solatium Doloris fforded Comfort of Grief
Corniculo.

Mor.

Hæc Fabula indicat, Ne-
minem fretum suū Potentiā
debere despicere imbecilliores,
cū aliquando infirmiores
alciscantur Injurias poten-
tiorum.

Mor.

This Fable shows, that no
Man relying on his Power
ought to despise the Weaker,
seeing that sometimes the Weaker
revenge the Injuries of the more
powerful.

F A B L E CL.

*De Lupo, Pisco Fluvii,
affectante Regnum
Maris.*

ERAT Lupus, in quo-
dam Amne, Quis ex-
cedebat ceteros Pisces
eiusdem Fluminis in Pul-
chritudine, Magnitudine, ac
Robore; unde Omnes admir-
abantur, & afficiebant
Eum maximo Honore;
quare elatus Superbiâ
expit appetere majorem
Principatam. Igitur Am-
ne relicto, in Quo regna-
verat multos Annos, ingres-
sus est Mare, ut vendi-
caret Regnum Ejus Si-
bi; sed offendens Delphi-
num miræ Magnitudinis,
Qui

*Of the Pike, a Fish of the River,
affecting the Dominion
of the Sea.*

THERE was a Pike, in a cer-
tain River, Who ex-
ceeded the other Fishes
of the same River in Fair-
ness, Greatness, and
Strength; whence All admir-
ed, and affected
Him with the greatest Honour;
wherefore puffed up with Pride
He began to desire greater
Command. Therefore the Ri-
ver being left, in Which He had
reigned many Years, He entered
into the Sea, that he might chal-
lenge the Dominion of It to Him-
self; but finding a Dol-
phin of a wonderful Greatness,
Who

Qui regnabat in Illo, — est ita infectatus ab Illo, ut a fugiens vix ingredetur Ottium Amnis, unde ausus est exire non amplius.

MOR.

Hæc Fabula admonet Nos, ut contenti nostris Rebus, ne appetamus, Quæ sunt We do not desire, What are longè majora nostris Viribus.

Who reigned in It, He was so pursued by Him, that flying away scarce could He enter into the Mouth of the River, whence He durst to go out no more.

MOR.

This Fable admonishes Us, that content with our own Things, We do not desire, What are by far greater than our Strength.

F A B L E C L I.

*De Ovis convictante
Pastori.*

*Of the SHEEP railing on
the Shepherd.*

Ovis convitabatur Pastor, quod non contentus Lacte, Quod mulgebatur ab Eâ in suum Usum, & Usum Filiorum, insuper denudaret Illam Vellere. Tunc Pastor iratus trahebat ejus Filium ad Mortem. Ovis inquit, Quid pejus potes facere Mibi? Pastor inquit, ut occidam Te, & projiciam devorandam Lupis & Canibus. Ovis siluit, formidans adhuc majora Mala.

MOR.

Hæc Fabula indicat, Homines non debere excedere in Deum, si permittat Divitias & Filios auferri Ipsi; cum possit inferre etiam majora Supplicia

A Sheep railed on a Sheep-herd, that not content with the Milk, Which He milked from Her for his own Use, and the Use of his Children, moreover He stripped Her of the Fleece. Then the Shepherd angry dragged her Young one to Death. The Sheep says, What worse are You able to do to Me? The Shepherd says, that I may kill Thee, and throw Thee out to be devoured by the Wolves and Dogs. The Sheep held her Peace, fearing yet greater Evils.

MOR.

This Fable shows, that Men ought not to grow warm against God, if He permitteth Riches and Children to be taken from Them; when He is able to bring even greater Punishments

*pticia Ipsius & ventibus ments upon Them both living
& mortuis.*

F A B L E CLII.

*De Aurigâ & Rotâ .
Carrus stridente.*

*Of the Waggoner and the Wheel
of the Waggon creaking.*

A Uriga interrogabat Currum, quare Rota, Quæ erat deterior, strideret, cum cæteri non facerent idem? Cui Carrus inquit, Ægroti semper confueverunt esse morosi & queruli.

THE Waggoner asked the Waggon, wherfore the Wheel, Which was worse, creaked, when the rest did not do the same? To whom the Waggon said, The Sick, always have used to be moeose and complaining.

Mor.

Hæc Fabula indicat, Mala semper solere impellere Homines ad Quarimoniam.

Mor.

This Fable shows, that Evils always are wont to drive Men to Complaint.

F A B L E CLIII.

*De Viro volente experiri
Amicos.*

*Of the Man willing to try
his Friends.*

Quidam Vir admodum divos & liberalis, habebat magnam Copiam Amicorum, Quis sepe invitabat ad Cœnā; ad Quem accedebant libentissimè. Autem volens experiri, an essent fidates Sibi in Laboribus & Periculis, convocavat Eos omnes, dicens, Inimicos esse, obertos Sibi,

ACertain Man very rich and libera, had a great Abundance of Friends, Whom often He invited to Supper; to Whom They went most willingly. But willing to try, whether They would be fankful to Him in labours and Dangers, He called together Them all, saying, that Enemies were risen up against Him,

Sibi, Quos statuit against Him, Whom He resolved occidere; quare, Arms being quare, Secum, ut uinciscerentur Injurias iilatas Sibi. Tum Omnes cœperunt excusare. Se, præter Duos. Igitur, cæteris repudiatis, habuit tantum Illos Duos in Numero Amicorum.

statuit to kill; wherefore, Arms being taken up, they should go with Him, that They might revenge the Injuries offered to Him. Then All began to excuse Themselves, except Two. Therefore, the rest being rejected, He held only Those Two in the Number of Friends.

MOR.

Hæc Fabula indicat, adversam Fortunam esse optimum Experimentum Amicitiae.

MOR.

This Fable shows, that adverse Fortune is the best Experiment of Friendship.

F A B L E . CLIV.

*De Vulpे lardande Carnem
Leperis Cani.*

*Of the Fox praising the Flesh
of the Hare to the Dog.*

CUM Vulpes fugeretur à Cane, & jamjam effet capienda, nec cognoscerat ullam aliam Viam evadendi, inquit, O Canis, quid cupis perdere Me, cuius Caro non potest esse ulli Usui Tibi? capte potius illum Loporem; (etenim Lopus aderat propè cuius carnem Mortales dicunt esse suavitissimam, Igitur Canis, motus Consilio Vulpis, Vulpes emissa, irsecutus est Loporem; Quem tamen non potuit capere ob eus incredibilem Velocitatem. Post paucos Dies Lopus

Henricus Fox was put to flight by the Dog, and just now was to be catched, nor knew any other Way of escaping. He said, O Dog, why dost Thou desire to destroy Me, whose Flesh cannot be of any Use to Thee? take rather that Hare; (for the Hare was nigh) whose Flesh Men say is most sweet. Therefore the Dog, moved with the Council of the Fox, the Fox being let alone, pursued the Hare; Which yet He could not take for her incredible Swiftness. After a few Days

Lepus conveniens Vulpem the Hare meeting the Fox accusabat Eam vehementer, (etenim audiérat ejus Verba) quod demonstráisset Se Cani. Cui Vulpes inquit, Lepus, quid accusas Me, cùm laudavi Te tantopere? Quid dices, si vituperásem Te?

accused Her vehemently, (for He had heard her Words) because She had shown Him to the Dog. To whom the Fox said, O Hare, why do You accuse Me, when I have praised Thee so greatly? What would You say, if I had disgraced You?

MOR.

Hæc Fabula indicat, Homines machinari Perniciem Aliis sub Specie Laudationis.

MOR.

This Fable shows, that Men contrive Destruction for Others under the Pretence of Commendation.

F A B L E CLV.

De Lepore petente Calliditatem, & Vulpes Celeritatem à Jove.

*L*epus & Vulpes petebant à Jove; Hæc, ut adjungeret Celeritatem suæ Calliditati; Ille, ut adjungeret Calliditatem suæ Celeritati: Quibus Jupiter ita respondit; Elargiti sumus Munera singulis Animantibus, ab Origine Mundi, è nostro liberalissimo Sinu; sed dedisse Omnia Uni fuisset Injuri Aliorum.

Of the Hare asking Craftiness, and the Fox Swiftness from Jupiter.

THE Hare and the Fox begged of Jupiter; This, that He would join Swiftness to her Craftiness; That, that He would join Craftiness to his Swiftness: To whom Jupiter thus answered; We have bestowed Gifts to all living Creatures, from the Beginning of the World, out of our most liberal Bosom; but to have given All to One would have been the Injury of Others.

MOR.

Hæc Fabula indicat, Deum esse largitum sua Munera

MOR..

This Fable shows, that God has given his Gifts

Munera ita æquali Lance, Gifts with so equal a Balance,
 ut Quisque debeat esse contentus suā Sorte. that Every One ought to be content with his own Lot.

F A B L E CLVI.

*De Equo inculto, sed
 veloci, & cæteris irridentibus Eum.*

Of the Horse ugly; but swift, and the rest mocking Him.

Complures Egyp fuerant adducti ad Circenses Ludos, ornati pulcherimis Phaleris, præter Unum. Quem cæteri irridebant, ut incultum, & ineptum ad tale Certamen; nec opinabantur, futurum unquam Victorem. Sed ubi Tempus currendi advenit, &, Signo Tubæ dato, cuncti exsiliere è Carcere, tum demum innotuit, quanò Hic paulò antè irrisus superaret cæteros Velocitate; etenim, omnibus aliis relicatis post Se longo intervallo, affectus est Palmam.

MANY Horses were brought to the Circensian Games, adorned with most beautiful Trappings, except One, Whom the rest laughed at, as ugly, and unfit for such an Engagement; nor did They think, that He would be ever Victor. But when the Time of running approached, and, the Signal of the Trumpet being given, all leaped from the Goal, then at last it appeared, by how much This a little before derided excelled the rest in Swiftness; for, all the others being left behind Him at a long Distance, He gained the Victory.

MOR.

Fabula significat, Homines non judicandos ex Habitu, sed ex Virtute.

MOR.

The Fable signifies, that Men are not to be judged by Habit, but by Virtue.

F A B L E

F A B L E CLVII.

De Rustico admisso ad Jurisconsultum per Vocem Hædi.

Quidam *Rusticus*, implicitus gravi Lite, accessit ad quodam Juri-consultum, ut, Eo Patre, explicaret se. At Ille impeditus aliis Negotiis jubet renunciar, se nunc non posse vacare illi; quare abiret reditus Risticus, qui fidebat ei plurimum, ut veteri & fido Amico, nunquam admittebatur. Tandem deferens Hædum adhuc lactantem, & pinguem secum, stabat ante Fores Jurisperiti, & wellicans Hædum, coegerit illum balare. Janitor, qui solebat admittere eos, qui portarent dona, ex Praecepto Hædi, etiam illico aperiens Januam, jubet hominem introire. Tunc *Rusticus*, convertitus ad Hædum, inquit, Mi Hædule, ago Gratias Tibi, que effecisti has Fores tam faciles Mibi.

MOR.

Fabula indicat, nullas res esse tam duras & difficiles,

Of the Countryman admitted to the Lawyer by the Voice of the Kid.

A Certain Countryman, entangled in a heavy Suit, went to a certain Lawyer, that, he being Patron, he might unfold himself. But he hindered with other Affairs orders him to be told, that he now was not able to be at Leiture for him; wherefore he should go away to return another time. The Countryman, who trusted to him very much, as an old and faithful Friend, never was admitted. At length bringing a Kid as yet sucking, and fat with him, he stood before the Doors of the Lawyer, and plucking the Kid, forced him to bleat. The Porter, who was wont to admit these, who brought gifts, by the Command of his Master, the Voice of the Kid being heard, presently opening the Gate, orders the Man to enter. Then the Countryman, having turned to the Kid, said, My little Kid, I give thanks to thee, who hast made these Doors so easy to me.

MOR.

The Fable shows, that no things are so hard and difficult,

ciles, Quas Munera non cult, Which Gifts do not
aperiunt.

F A B L E CLVIII.

*De Seno dñeiente Of the old Man driving down
Saxis Juvenem with Stones the young Man
dripiwentem Poma Sibi. stealing Apples from Him.*

Quidam Senex orabit *Juvenem* diipientem *Poma Sibi blandis Verbis,* *ut descendenter ex Arborie, nec vellet auferre suas Res; sed cum fundaret Verba incasum, Juvene contempnente Ejus Aetatem & Verba, inquit, Audie, esse aliquam Virtutem non tantum in Verbis, verum etiam in Herbis; igitur capi vellere Gramen, & jacere in Ilium; Quod Juvenis conspicatus ridebat vehementer, & arbitrabatur Senem delirare, Qui credere, & posse depellere Eum ex Arborie. Tunc Senex, cuius experiri Oinna, inquit, Quando Verba & Herbe vaent. Nil adversus Raptorem mearum Rerum, agam Eum Lapidibus, in Quibus quoque dicunt esse Virtutem; & jaciens Lapidem, Quibus impleverat Gremium, coegerit Ilium descendere, & abire.*

ACertain old Man besought *a young Man* stealing *Apples* from him with fair Words, *that He would descend out of the Tree, nor would take away his Things; but when He poured out Words in vain, the young Man despising his Age, and Words, His said, I hear, that there is some Virtue not only in Words, but also in Herbs; therefore He began to pull the Grass, and to throw it at Him; Which the young Man having seen laughed vehemently, and thought the old Man to doat, Who believed, that He was able to drive down Him out of the Tree. Then the old Man, desiring to try all Things, said, when Words and Herbs avail Nothing against the stealer of my Things, I will drive Him with Stones, in Which also They say that there is Virtue; and throwing Stones, with which He had filled his Lap, he forced Him to descend, and to go away.*

MOR.

Hac *Fabula* indicat, This *Fable* shows,
Omnia tentanda that all Things are to be tried
Sapienti, priusquam by a wise Man, before that
confugiat ad *Auxilium* He fleeth to the Help
Armorum.

MOR.

This *Fable* shows,
 that all Things are to be tried
 by a wise Man, before that
 He fleeth to the Help
 of Arms.

F A B L E C L I X.

De Lusciniâ pollicente Accipitri Cantum pro suâ Vitâ. Of the Nightingale promising to the Hawk a Song for her Life.

LUsciniâ comprehensa à famelico Accipitre, cum intelligeret, Se fore devorandam ab Eo, rogabat Eum blandè, ut dimitteret Se, pollicita, Se relaturam ingentem Mercedem pro tanto Beneficio. Autem cum Accipiter rogareret, Quid Gratiae posset referre Sibi; inquit, Demulcebo tuas Aures dulcibus Cantibus. Accipiter respondit, Malo, demulceas meum Ventrem; possum vivere sine tuis Cantibus, sed non sine Cibo.

MOR.

Hæc *Fabula* docet, utilia anteponenda juvundis.

THE Nightingale being caught by a hungry Hawk, when She understood, that She should be devoured by Him, asked Him fairly, that He would dismiss Her, having promised, that She would return a vast Reward for so great a Benefit. But when the Hawk asked, What Favour She was able to return to Him; She said, I will soften thy Ears with sweet Songs. The Hawk answered, I had rather, thou shouldst soften my Belly; I am able to live without thy Songs, but not without Meat.

MOR.

This *Fable* teacheth, that profitable Things are to be preferred to pleasant.

F A B L E CLX.

*De Leone eligente Porcum
Socium Sibi.*

LEO, cum vellet adsciscere Socios Sibi, & multa Animalia optarent adjungere Se & Illi, & exposcerent Id Votis & Precibus, cæteris spretis, voluit inire Societatem solum cum Porco. Autem rogatus Causam, respondit, Quia hoc Animal est adeo fidum, ut nunquam relinquere suos Amicos & Socios in ullo, quamvis magno, Discrimine.

MOR.

Hæc Fabula docet, Amicitiam Eorum appetendam, Qui Tempora Adversitatis non referunt Pedem à præstanto Auxilio.

*Of the Lion choosing the Hog
a Companion for Himself.*

THE LION, when He would get Companions to Himself, and many Animals wished to join Themselves to Him, and required It with Vows and Prayers, the others being despised, He was willing to enter into Society only with the Hog. But being asked the Cause, He answered, Because this Animal is so faithful, that He never would leave his Friends and Companions in any, altho' great, Danger.

MOR.

This Fable teaches, that the Friendship of those is to be desired, Who in the Time of Adversity do not draw back a Foot from affording Assistance.

F A B L E CLXL.

De Culice petente Cibum & Hospitium ab Ape.

CUM Culex hyberno Tempore conjiceret, Se peritum Frigore & Fame, accessit ad Alvearia Apum petens Cibum & Hospitium ab Eis; Quæ si fuisset consecutus ab Eis pro-

When the Gnat in the Winter Time conjectured, that He should perish with Cold and Hunger, He went to the Dives of the Bees asking Meat and Lodging from Them; Which if He should obtain from Them

F 5 Google He pro-

promittebat, Se edocturum
Fidios Eorum Artem
Musice. Tunc quādam
Apis respondit, At Ego
mallem, quōd mei Liberi
ediscant meam Artem, Quæ
poterit eximere Eos à
Periculo Famis & Frigoris.

He promised, that He would teach
the Children of Them the Art
of Musick. Then a certain
Bee answered, But I
had rather, that my Children
should learn my Art, Which
will be able to exempt them from
the Danger of Hunger and Cold.

MOR.

Hæc Fabula admonet
nos, ut erudiamus nostros
Liberos his Artibus, Quæ
valent vindicare Eos ab
Inopia.

MOR.

The Fable admonishes
Us, that We instruct our
Children in those Arts, Which
are able to defend Them from
Want.

F A B L E . CLXII.

*De Asino Tubicine, & Of the Ass the Trumpeter, and
Lepore Tabellario. the Hare the Letter-Carrier.*

LE O, Rex Quadrupedum, pugnaturus
auersus volucres, instuebat
suas Acies: Autem interrogatus ubi Urso, Quid Inertia
Asini, aut Timiditas Leporis conferret Vitoriam Ei, Quos cernebat
adesse ibi inter Cæteros,
respondit, *Aminus,*
Clangore sua Tabæ,
concubitus, Milites ad
Pugnam; verò Lepus fun-
getur Officio Tabellariorum
ob Celeritatem Pedum.

THE Lion, the King of the four-
footed Beasts, about to fight
against the Birds, disposed
his Troops: But being asked
by the Bear, How the Sluggishness of the Ass, or the Fearfulness
of the Hare woul'd bring Victory
to Hm, Whom He saw
to be present there among the rest,
He answered, The Ass,
with the Sound of his Trumpet,
will rouse the Soldiers to
the Fight; but the Hare will per-
form the Office of a Letter-Bearer
thro' the Swiftness of his Feet.

MOR.

Fabula significat, Nemi-
nem esse adeo contemptibilem,
Qui

MOR.

This Fable signifies, that no
One is so contemptible,

*Qui non p̄fit prodesse Notis Who can not be profitable to Us
in aliqua Re. in some thing.*

F A B L E CLXIII.

*De Accipitribus Inimicis Of the Hawks Enemies
inter Se, Quos among Themelves, Whom
Columbae composuerunt. the Doves reconciled.*

Accipitres Inimici inter Se desertabant quotidie, & occupati suis Invidiis minime infestabant alias Aves. Columbae dolentes, Legatis missis, composuerent Eos: Sed Illi, ubi sunt effecti Amici, inter Se, non definebant vexare & occidere cæteras imbecilliores Aves, & maxime Columbas. Tum Columbae dicebant, Quanto erat Discordia Accipitrum melior Nobis, quam Concordia.

Mor.

Hæc Fabula admonet, Odia malorum Civium inter Se potius alenda, quam extingueda, ut, dum certant inter Se, permittant bonos Vires vivere quietè.

THE Hawks Enemies among Themselves contended daily, and busied with their own Enmities they very little infested the other Birds. The Doves grieving, Ambassadors being sent, reconciled Them: But They, when They were made Friends among Themselves, did not leave off to vex and kill the other weaker Birds, and mostly the Doves. Then the Doves said, By how much was the Discord of the Hawks better to Us, than their Agreement.

Mor.

This Fable admonishes, that the Hatreds of bad Citizens among Themselves rather are to be nourished than extinguished, that, whilst They contend among Themselves, They may permit good Men to live quietly.

F A B L E CLXIV.

*De Sene volente differ-
re Mortem.*

Quidam Senex rogabat Mortem, Quicx advenierat ereptura Eum è Vitâ, ut deferret, dum conderet suum Testamentum, & præpararet cætera necessaria ad tantum Iter. Cui Mors inquit, Car monitus toties à Me non præparasti Te? Et, cum Illi diceret quod nunquam viderat Eam antea, inquit, Cum quotidie rapiebam non modò tuos *Äquals*, Quorum Nulli fere jam restant, verum etiam Juvenes, Pueros, & Infantes, nonne admoneam Te tue Mortalitatis? Cum sentiebas tuos Oculos talesceres, tuum Auditum minui, & tuos cæteros Sensus deficeremus indies, nonne dicebam Tibi, Me esse propinquam? & negas, Te esse admonitum? quare non est differendum ulterius.

MOR.

Hæc Fabula indicat, quod debemus vivere, quasi semper cernamus Mortem adesse.

Of the old Man being willing to defer Death.

ACertain old Man asked Death, Who came to snatch Him out of Life, that He would defer it, till He made his Will, and prepared the other necessary Things for so great a Journey. To whom Death said, Why warned so often by Me hast thou not prepared Thyself? And, when He said, that He never had seen Him before, He said, When daily I snatched away not only thy Equals, of Which None almost now remain, but also Young Men, Boys, and Infants, did not I admonish Thee of thy Mortality? When Thou perceivedst thine Eyes to grow dim, thy Hearing to be lessened, and thy other Senses to decay daily, did I not say to Thee, that I was near? and dost Thou deny, that Thou hast been admonished? wherefore it is not to be deferred longer.

MOR.

This Fable shows, that We ought to live, as if always We saw Death to be present.

F A B L E

F A B L E C L A V .

*De Avaro Viro alloquente
Sacculum Nummi.*

Of the covetous Man speaking to
the Bag of Money.

Quidam avarus - Vir moriturus, & relic- turus ingentem Acervum Aureorum male partum, interrogabat Sacculum Nummorum, Quem jussit afferri Sibi, Quibus esset allatus Voluptatem? Cui Sacculus inquit, Tuis Haeredibus, Qui profundent Nummos qua sitos à Te tanto Sudore in Scortis & Conviviis; & Daemonibus, Qui mancipabant tuam Animam æternis Suppliciis.

MOR.

Hæc Fabula indicat esse stultissimum laborare in Eis, Quæ sunt allatura Gaudium Aliis, autem Tormenta Nobis.

ACertain covetous Man about to die, and about to leave a vast Heap of golden Pieces ill gotten, asked a Bag of Monies, which he commanded to be brought to Him, To whom He was about to bear Pleasure? To Whom the Bag said, To thine Heirs, Who will spend the Monies gotten by Thee with so great Sweat upon Whores and Feasts; and to the Devils, Who will torment thy Soul with eternal Punishments.

MOR.

This Fable shows it to be a most foolish Thing to labour in those Things, Which may be about to bear Joy to Others, but Torments to Us.

FABLE GLXVI.

De Vulp & Capro.

Vbendi descenderunt in
quendam Puteum; in quo
cum perbibissent, Vulpes
at Capro circumspiciens
Reditum, Caper, esto bono
Animo, namq; excogitavi,
quo pacto uterque simus
reduces. Siquidem Tu
eriges Te rectum, prioribus
Pedibus admotis ad
Parietem, & reclinabis
tua Cornua, Mento adducto
ad Pectus, Ego transiliens
per tua Terga & Cornua,
& evadens extra Puteum,
educam Te isthinc
pestis. Cujus Consilio
Capro habente Fidem, atq;
obtemperante, ut Illa jub-
bat, Ipsa profiliuit e Puteo,
ac deinde gestiebat praे
Gaudio in Margine Putei,
& exultabat, habens Nipal
Cuñæ de Hirco. Cæterum,
cum incusaretur ab Hirco,
ut faedifraga, respondit,
Enim vero, Hirce, si esset
Tibi tantum Sensus in
Mente, quantum est
Setarum in Mento, non de-
scendisses in Puteum,
priusquam huiusmodi explo-
ratum de Reditu.

Of the Fox and the He-Goat

A FOX and a Goat being thir-
ty descended into
a certain Well; in which
when they had well drank, the Fox
says to the Goat looking about for
a Return, Goat, be of good
Cheer, for I have thought
by what Means We both may be
brought back. If truly I now
will raise up Thyself straightfore-
Feet being set to
the Wall, and will lean forward
thy Horns, thy self being drawn
to thy Breast, I leaping
over thy Back and Horns,
and escaping out of the Well,
will bring out Thee the same
afterwards. To whose Counsel
the Goat having Faith, and
obeying, as She com-
manded, She leaped out of the Well,
and then jumped for
Joy upon the Brink of the Well,
and rejoiced, having no
Care if the Goat. But
when She was accused by the Goat,
as a League-Breaker, She answered,
Indeed, Goat, if there had been
so much of Sense in
thy Mind, as there is
of Hairs on thy Chin, thou wouldst
not have descended into the Well,
before that thou hadst examin-
ed about a Return.

Mor.

Hæc *Fabula* innuit, This *Fable* hints,
 prudentem Virum debere that a prudent Man ought
 explorare Finem, antequam to examine the End, before that
 veniet ad peragndam Rem. He comes to do the Thing.

Mor.

F A B L E CLXVII.

*De Gallis & Perdice.**Of the Cocks and the Partridge.*

CUM Quidam haberet Gallos Domi, mercatus est Perdicem, & dedit Eam in Societatem Gallorum alendam, & saginandam unde cum Eis. Galli quisque pro Se mordebat & abigebant Eam. Autem Perdix afflictabatur apud Se, existimans talia inferri Sibi à Gallis, quod suum Genus esset alienum ab Illorum Genere. Verò ubi non multò p' sp̄ aspexit Iles pugnantes inter Se, & mutuo percutientes, recreata à Mœrone & Tristitia, inquit, Evidem post Hæc non afflabor amplius, videns Eos dimicantes etiam inter Se.

Mor.

Hæc *Fabula* innuit, prudentes Viros debere ferre Contumelias illatas ab Aliigenis, Quos vident ne abstinere ab Injuriam Domesticorum.

WHEN a certain Man had Cocks at Home, He bought a Partridge, and gave Her into the Company of the Cocks to be fed, and fattened together with Them: The Cocks Every one for Himself bit and drove away Her. But the Partridge was afflicted with Herself, thinking that such things were offered to Her by the Cocks, because her Kind was different from their Kind. But when not much after She saw Them fighting amongst Themselves and mutually striking, recovered from Grief and Sadness, She said, Truly after these Things I shall not be afflicted more, seeing Them fighting even amongst Themselves.

Mor.

This *Fable* hints, that prudent Men ought to bear the Contumelies offered by Foreigners, Whom They see not to abstain from the Injury of their own Countrymen.

F A B L E CLXVIII.

De Jactatore.

Quidam Vir peregrinatus aliquandiu, cum suisset reversus Domum iterum, cum jactabundus prædicaret multa alia gesta a Se viriliter in diversis Regionibus, tum verò id maximè quod Rhodi superasset Omnes saliendo: Rhodios, Qui adfuerunt, esse Testes ejisdem Rei: Unus Eorum, Qui aderant, respondens illi inquit, O Homo, si istud est verum, Quod loqueris, Quid Opus est Tibi Testibus? Ecce Rhodium! Ecce hic Certamen saliendo!

Mor.

Hæc Fabula indicat, quod, ubi vera Testimonia adjunt, est nihil Opus Verbis.

Of the Boaster.

ACertain Man having travelled a long while, when He was returned Home again, both boasting told many other Things carried on by Him manfully in divers Regions, and truly That especially, that at Rhodes He had excelled All in leaping; that the Rhodians, Who had been present, were Witnesses of the same Thing: One of them, Who were present, answering him said, O Man, if That is true, Which you speak, What Need is there to You of Witnesseſ? Behold a Rhodian! Behold here a Trial of leaping!

Mor.

This Fable shows, that, where true Testimonies are present, there is no Need of Words.

F A B L E CLXIX.

De Viro tentante Apollinem.

Quidam facinorosus Vir contulit Se Delphos tentaturus Apollinem, & babens Passerculum sub Pallio, Quem tenebat suo Pugno,

Of the Man tempting Apollo.

ACertain wicked Man betook Himself to Delphos about to tempt Apollo, and having a Sparrow under his Cloak, Which He held in his

Pugno, & accedens ad Fist, and going to Tripodas, interrogabat Eum the Trevet, He asked Him dicens, Quod habeo in mea saying, What I have in my Dextrâ, vivitne, an est Right Hand, liveth it, or is it mortuum? Prolatus Pas- dead? About to pluck forth the Spar- terculum vivum, si Ille re- row alive, if He had an- spondisset, mortuum; rursus swered, dead: again prolaturus mortuum, si about to pluck it forth dead, if respondisset, vivum; etenim He had answered, alive; for occidisset Eum statim He would have killed It presently under the Cloak privily, before that sub Pallio clam, priusquam He plucked it out. But the God, intelligens subdolam Cagli- understanding the deceitful Craft- ditatem Hominis, dixit, ness of the Man, said, O Consulor, facito Utrum mavis facere; etenim est penes Te; & proferto sive vivum, sive mortuum, Quod habes in thy Hands.

MOR.

Hæc Fabula intuit, Ni-
bil latere, neque fallere
divinam Mentem.

MOR.

This Fable hints, that No-
thing lies hid from, nor deceives
the divine Mind.

F A B L E CLXX.

De Piscatore & Smaride.

Of the Fisherman and the Sprat.

Quidam Piscator, Retibus dimissis in Mare, extulit pusillam Smaridem, Quæ sic obsecrabit Piscato- rem; Noli capere Me tam pusillam in præsentia; sine Me abire & crescere ut postea potiaris Me sic adulata cum majori Commodo. **Cui** Pisca- tor

ACertain Fisherman, his Nets being let down into the Sea, brought out a small Sprat, Which thus besought the Fisher- man; Be not willing to take Me so little at present; suffer Me to go away, and to grow, that afterwards Thou mayst obtain Me so grown up with greater Advantage. To whom the Fish-

tor inquit, Verò Ego *essem* erman said, But I shou'd be amens, si omittrem mad, if I should omit Lucrum licet exiguum, Quod a Gain altho' small, Which habeo inter meas Manus I have between my Hands Spe futuri Boni for the Hope of a future Good quamvis magni. alibi' great.

MOR.

Hæc Fabula indicat Eum esse solidum, Qui propter Spem majoris Commodi non amplectitur Rem & præsentem & certam, licet parvam.

MOR.

This Fable shows Him to be foolish, Who for Hope of a greater Advantage does not embrace a Thing both present and certain, although small.

F A B L E CLXXI.

*De Equo & Asino.**Of the Horse and the Ass.*

Quidam Vir habebat Equum & Asinum; autem dum faciunt Iter, Asinus inquit Equo, Si vis, Me esse salvum, leva Me Parte mei Oneris: Equo non obsequente Illius Verbis, Asinus cadens sub Onere moritur. Tunc Dominus Jumentorum imponit Equo omnes Scrcinas, Quas Asinus portabat, & simul Carrum, Quod exuerat à mortuo Asino: Quo Onere Equus depresso & gemens inquit, Væ Mibi infelicissimo Jumentorum! Quid Muli evenit mihi? Nam recusans Partem, nunc porto totum Onus,

ACertain Man had a Horse and an Ass; but whil'st they make a Journey, the Ass says to the Horse, If You are willing, that I be safe, lighten Me of a Part of my Burden: The Horse not obeying His Words, the Ass falling under the Burden dies. Then the Master of the Beasts puts on the Horse all the Pack, Which the Ass carried, and at the same Time the He which He had stripped off from the dead Ass: With which Burden the Horse depressed and groaning said, Woe to Me most unhappy of Beasts! What an Evil has happened to wretched Me! For refusing a Part, now I carry the whole Burden,

Oius, & insuper Illius Burden, and moreover his Corium.

Mor.

Hæc Fabula innuit, majores debere esse Participes in minoribus Laboribus, ut Utrig; sint bours, that Both may be incolumes.

Mor.

This Fable hints, that the greater ought to be Partakers in the lesser Labours, that Both may be safe.

F A B L E CLXXII.

De TUBICINE.

Quidam Tubicen, intercepitus ab Hostibus in Militiâ, proclamabat ad Eos, Qui circumstebant, O Viri, Nolite occidere Me innocuum & insolentem; etenim nunquam occidi Ullum; quippe babeo Nihil aliud, quam hanc Tubam. Ad Quem Illi responderunt vicissim cum Clamore; Verò Tu trucidaberis magis hoc ipso; quod cum Tu Ipsi nequeas dimicare, potes impellere Cæteros ad Certamen.

Of the TRUMPETER.

ACertain Trumpeter taken by the Enemies in the War, cried out to Them, Who stood about, O Men, Be not willing to kill Me harmless and innocent; for never have I killed any One; for I have Nothing else, than this Trumpet. To Whom They answered in Turn with a Noise; But Thou shalt be slain rather on this same account; because when Thou Thyself canst not fight, Thou art able to drive the Rest to the Engagement.

Mor.

Hæc Fabula innuit, quod peccant præter cæteros, Qui persuadent malis & improbis Principibus ad agendum iniquè.

Mor.

This Fable hints, that They sin beyond Others, Who persuade bad and wicked Princes to act unjustly.

F A B L E CLXXIII.

De Vaticinatore.

Vaticinator sedens in
Foro sermocinabatur ;
Cui Quidam denunciat,
Ejus Fores esse effractas,
& Omnia direpta,
Quæ suffissent in Domo.
Vaticinator; gemens &
properans Cursu, recipiebat
Se Domum : Quem
Quidam intuens cur-
rentem, inquit, O Tu, Qui
promittis, Te divinaturum
aliena Negotia, certè Ipse
non divinasti tua.

MOR.

Hæc Fabula spectat ad
Eos, Qui, non recte ad-
ministrantes suas Res,
conantur providere &
consulere Alienis, Quæ
non pertinent ad Eos.

Of the Fortune-teller.

A Fortune teller sitting in
the Market discoursed;
To whom One declares,
that his Doors were broke open,
and all Things taken away,
Which had been in the House.
The Fortune-teller, sitting and
fasting in his Pace, betak
Himself Home : Whom
a certain Man perceiving run-
ning, said, O Thou, Who
promisest, that Thou wilt divine
others' Affairs, surely Thyself
bast not divined thine own.

MOR.

This Fable looks on
Them, Who, not rightly ad-
ministering their own Affairs,
endeavour to foresee and
consult for other Men's, Which
do not belong to Them.

F A B L E CLXXIV.

De Puer & Matre.

Quidam Puer in Scholi
furatus Libellum,
attulit suæ Matri ; à
Quâ non castigatus, quo-
die furabatur magis atque
magis ; Autem Progredi
Temporis cœpit furari
majora. Tandem depre-
hensus

Of the Boy and his Mother.

A Certain Boy in School
having stolen a little Book,
brought it to his Mother ; by
Whom not being chastised, da-
ily He stole more and
more ; But in Progress
of Time He began to steal
greater Things. At last being ap-

bens à Magistratu, ducebatur ad Supplicium. Verò Matre sequente, ac vociferante, Ille rogavit, ut licet Sibi loqui paulisper cum Eâ ad Aurem. Illo permisso, & Matre properante, & admoveente Aurem ad Os Filii, evulsit Auriculam Matris suis Dentibus, Cum Mater, & cæteri, Qui adstabant, incoparent Eum, non modò ut Furem, sed etiam, ut impium in suam Parentem, inquit; Hæc fuit Causa mei Exitii; etenim si castigasset Me ob Libellum, Quem furatus sum prius, fecarem Nil ulterius; nunc ducor ad Supplicium.

prehended by the Magistrate, He was led to Punishment. But the Mother following, and crying, He asked, that it might be lawful for Him to speak a little with Her in her Ear. He being permitted, and the Mother hastening, and moving her Ear to the Mouth of the Son, He tore off the Ear of his Mother with his Teeth. When the Mother and the Others, Who stood about, blamed Him, not only as a Thief, but also, as impious to his Parent, He said, She was the Cause of my Destruction; for if She had chastised Me for the little Book, Which I stole first, I had done Nothing further; now I am led to Punishment.

Mor.

Hæc Fabula indicat, quod, Qui non cœrcentur inter Initia peccandi, evadunt ad majora Flagitia.

Mor.

This Fable shows, that They, Who are not restrained at the Beginnings of sinning, go on to greater Crimes.

F A B L E CLXXV.

De Hircis & Capellis.

CUM Capelle obtinuerint Barbam à Jove, Hirci cœperunt offendere, quia mulieres haberent parem Honorum cum Eis. Jupiter inquit, Sinite Illas frui vana loria; & usurpare Ornatum vestrum.

Of the HeGoats and the SheGoats.

WHEN the She Goats had obtained a Beard from Jupiter, the He-Goats began to be offended, because the Females had equal Honour with Them. Jupiter said, Suffer ye Them to enjoy the vain Glory, and to usurp the Ornament of your

*Dignitatis, dum non sequent Dignity, whilst They do not equal
vestram Virtutem. your Virtue.*

MOR.

Hæc Fabula edocet Te,
ut si quis Illos usurpare
tuum Ornatum, Qui sunt
inferiores Tibi in Virtute.

MOR.

This Fable teaches Thee
that thou may'st bear Those to usurp
thy Ornament, Who are
inferiors to Thee in Virtue.

F A B L E CLXXVI.

*De Filio cuiusdam Senis
& Leone.*

*Of the Son of a certain old Man
and a Lion.*

Quidam Senior habebat unum Filium generi Spiritus, & Amatorem venaticorum Canum. Viderat Hunc per Quietem trucidari a Leone. Igitur teritus, ne forte aliquando Evenus sequeretur hoc Somnium, extruxit quandam politissimam, & amoenissimam Domum; inducens Filium illuc, assiduus Custos aderat Illi. Depinxerat Domo omne Genus Animalium ad Delicitationem Filii, cum Quibus etiam Leonem. Adolescens inspiciebat Hæc, contrahebat Molestiam Eò magis. Autem quodam Tempore, adstantis proprius Leoni, inquit, O truculentissima Fera, affervor in hac Domo propter inane Somnium mei Patris: Quid faciam Tibi? Et ita dicens,

ACertain elderly Man had an only Son of a generous Spirit, and a Lover of hunting-Dogs. He had seen Him in a Dream to be killed by a Lion. Therefore afraid, lest by Chance sometime an Event should follow this Dream, He built a certain very fine, and most pleasant House; bringing his Son thither, a daily Guardian was present to Him. He had painted in the House every Kind of Animals for the Delight of his son, with Which also a Lion. The Youth looking on these Things, contracted Trouble by so much the more. But on a certain Time, standing nearer to the Lion, He said, O most cruel wild Beast, I am kept up in this House for a vain Dream of my Father: What shall I do to Thee? And so saying,

cens, incusſit Manum Parieti, volens eruere Oculum Leonis, & offendebat in Clavo, Qui iatebat illis, quā Percussione Manus emarcuit, & Sanies sic revit, & Febris subsecuta est, & brevi Tempore mortuus est. Ita Leo occidit Adolescentem, Arte Patris juvante Nihil.

Manus ing. He struck his Hand on the wall willing to pick out the Eye of the Lion, and He hit it on a Nail, Which lay hid there, with which Blow the Hand rankled, and the Matter grew under, and a Fever followed, and in a short Time He died. Thus the Lion killed the Youth, the Art of the Father availing Nothing.

MOR.

Hæc Fabula indicat, Neminem posse devitare, Quæ sunt veniura.

This Fable shows, that no Man is able to avoid those Things Which are to come,

F A B L E CLXXVII.

De Vulpes & Rubo.

VULPES, cum ascenderet quandam Sepem, ut vitaret Periculum Quod videbat imminere Sibi, comprehenſit Rubum Manibus, atque perfedit Volam Senti- bus; & cum foret saucia graviter, injuit, gemens, Rubo, Cum confugerim ad Te, ut juveris Me, Tu nocuisti Mihi. Cui Rubus ait, Vulpes, errasti, Quæ putasti capere Me pari Delo quo confuevi- si capere cætera.

Of the Fox and the Bramble.

THE Fox, when She got up upon a certain Hedge, that She might avoid a Danger Which she saw to hang over Her, catched hold of a Bramble with her Hands, and pricked the Hollow of her Hand with the Thorns; and when She was wounded grievously, she sat groaning, to the Bramble, When I have fled to Thee, that Thou mightest have helped Me, Thou hast hurt Me. To whom the Bramble says, O Fox, Thou hast erred, Who hast thought to take Me with the like Deceit, with which Thou hast used to take other Things.'

MOR.

MOR.

Fabula significat, quod est stultum implorare Auxilium ab Iulis, Quibus est datum à Naturâ potius obesse, quam prædeesse.

MOR.

The Fable signifies, that it is a foolish Thing to implore Help from Them, to Whom it is given by Nature rather to hurt, than to profit.

F A B L E CLXXXVIII.

*De Vulpे & Crocodilo.**Of the Fox and the Crocodile.*

VULPES & CROCODILUS contendebant de Nobilitate. Cum Crocodilus adduceret Multa pro Se, & jaetaret Se supra Modum de Splendore suorum Progenitorum; Vulpes subridens, ait Ei, Heus, Amice, est quidem Tu non dixeris. Hoc, apparent clarè ex tuo Corio, quod jam multis Annis fuisse denudatus Splendore tuorum Progenitorum.

THE Fox and the Crocodile contended concerning their Nobility. When the Crocodile brought many Things for Himself, and boasted Himself beyond Measure concerning the Splendour of his Ancestors; the Fox smiling, said to Him, So Ho, Friend, although indeed Thou hadst not have said This, - it appears clarify by thy Skin, that now many Years Thou hast been deprived of the Splendour of thy Ancestors.

MOR.

Fabula significat, quod Res ipsa potissimum refellit mendaces Homines.

MOR.

The Fable signifies, that the Thing itself chiefly refutes lying Men.

F A B L E C L X X I X .

*De Vulpes & Venatoribus.**Of the Fox and the Hunters.*

Vulpes, effugiens Venatores, ac jam defessa currendo per Viam, Casu reperit Lignatorem, Quem rogat, ut abscondat Se in quoquo Loco: Ille ostendit Tectorium; Vulpes ingrediens Id, abscondit Se in quodam Angulo. Venatores adveniunt, rogarunt Lignatorem, si videret Vulpem. Lignator negat Verbis quidem, Se vidisse; vero ostendit Locum Manu, ubi Vulpes latebat; vero Venatores, Re non percepta, statim abeunt. Vulpes, ut prospicit Illos abiisse, egrediens Tectorio, recedit tacit. Lignator criminatur Vulpem, quod, cum fecerit Eum salvum, ageret Nibil Gratiarum Sibi. Tunc Vulpes, convertens Se, ait tacite Illi, Heus, Amice, si babuiisses Opera Manuum, & Mores similes suis Verbis, persolverem meritas Gratias Tibi.

Mor.

Fabula significat, quod nequam Homo, nisi pollicetur bona, ramen praefat mala & improba.

THE Fox, flying from the Hunters, and now tired with running along the Way, by Chance found a Wood-Cutter, Whom He asks, that He may bide Himself in any Place. He showed the Cottage; The Fox entering It, hides Himself in a certain Corner. The Hunters come up, ask the Wood-Cutter, if He saw the Fox. The Wood-Cutter denies in Words indeed, that He had seen Him; but He showed the Place with his Hand, where the Fox lay hid, but the Hunters, the Thing not being perceived, immediately go away. The Fox, as soon as He perceives Them to be gone away, coming out of the Cottage, retires silently. The Wood-Cutter accuses the Fox, that, when He had made Him safe, He gave no Thanks to Him. Then the Fox, turning Himself, says softly to Him, Hark ye, Friend, if thou wouldest have bad the Works of thy Hands, and thy Morals like to thy Words, I would pay the deserved Thanks to thee.

Mor.

The Fable signifies, that a wicked Man, albo' He promises good Things, yet He performs bad and Wicked Things.

F A B L E CLXXX.

*De Cane vocato ad
Cœnam.*

Quidam Vir, cùm pārāfset opiparam Cœnam, vocavit quendam per, Amicum Domum; Ejus Canis quoque invitavit Canem Alterius ad Cœnam. Canis ingressus, cùm videret tantas Dapes apparatas, lētus, ait Secum, Sanè explebo Me ita hodie, quod non indigebo comedere, cras, Vero. Coquus conspiciens, tacitus cepit per Gaudam, atque rotans terque quaterque, projectit Illum per Fenestram. Ille attutus assurgens Humo, dum fugit clamans, cæteri Canes accurrunt. Ei, atque rogant, quām opiparē canaverit: At Ille languens ait, Ita explevi Me Potu & Dapibus, quod cùm exiverim, non vidi Viam.

MOR.
Fabula significat, multa cadere inter Calicem & Lubra.

Of the Dog invited to Supper.

ACertain Man, when He had prepared a dainty Supper, invited a certain Friend Home; His Dog also invited the Dog of the other Man to Supper. The Dog having entered, when He saw so great Dainties prepared, joyful, says with Himself, Truly I shall fill Myself so To-Day, that I shall not want to eat to-morrow. But the Cook seeing Him, silent took Him by the Tail, and whirling Him both three and four Times, threw Him thro' the Window. He amazed rising up from the Ground, whilst He flies crying, the other Dogs run up to Him, and ask, how daintily He had supped: But He languishing says, So have I filled Myself with Drink and Dainties, that when I came out, I saw not the Way.

MOR.
The Fable signifies, that many Things fall between the Cup and the Lips.

F A B L E CLXXXI.

De Aquilâ & Homine.

CUM quidam Homo
cepisset Aquilam,
Pennis Alarum;
avulssis Ei, dimisit
Eam morari inter Gallinas.
Deinde Quidam, mercata-
tus, munit Alas
Pennis: tum Aquila
volans capit Leporem, &
fert Illum suo Benefactori.
Quam Rem Vulpes conspi-
ciens, ait Homini, No-
li babere hanc Aquilam
Hospitio, ne venetur
Te, æque ac Leporem.
Tum Homo item evulxit
Pennas Aquilæ.

Of the Eagle and the Man.

WHEN a certain Man
had taken an Eagle,
the Feathers of the Wings
being plucked from Her, He dismissed
Her to dwell among the Hens.
Afterwards a certain Man, having
purchased Her, fortifies her Wings
with Feathers: then the Eagle
flying takes a Hare, and
bears Him to her Benefactor.
Which Thing a Fox perceiv-
ing, He says to the Man, Be un-
willing to have this Eagle
in Entertainment, lest She hunt
Thee, as well as the Hare.
Then the Man also plucked off
the Feathers from the Eagle.

MOR.

Hæc Fabula significat, quod
Benefactores quidem sunt
remunerandi, vero improbi
omino vitandi.

MOR.

This Fable signifies, that
Benefactors indeed are
to be requited, but the Wicked
altogether to be avoided.

F A B L E CLXXXII.

De Agricola.

Quidam Homo, existens
Agricola, cum cog-
noscet adesse Finem
Vitas Sibi, & cuperet Filios
fieri peritos in Cultu
Agrorum, vocavit Eos, atq;
inquit, Filii, Ego decedo è
Vitâ;

Of the Husbandman.

A Certain Man, being
a Husbandman, when
He knew that there was an End
of Life to him, and desired his Sons
to become skilful in the Tilling
of Lands, called Them, and
said, O Sons, I depart out of
Life:

Vitâ; omnia mea bona sunt Life; all my Goods are
oansita in Vineâ. Illi, post placed in the Vineyard. They, after
Obitum Patris, putantes the Dea'h of the Father, thinking
reperire hunc Thesaurum in to find this Treasure in
Vineâ, Ligonibus, Marris,
ac Bidentibus sumptis, funditus effodiunt Vineam, &
non inveniunt Thesaurum; the Vineyard, Spades, Mattocks,
verò, cum Vinea fuit probè
effossa, produxit longè plures and Prongs being taken, entire-
Fructus solito, atq; fecit ly dig up the Vineyard, and
Illos divites. do not find the Treasure;
but, when the Vine was well dug up, it produced by far more
Fruits than usual, and made
Them rich.

Mor.

Hæc Fabula significat, quod assiduus Labor parit Thesaurum.

Mor.

This Fable signifies, that daily Labour bringeth forth Treasure.

F A B L E CLXXXIII.

De quodam Piscatore.

Quidam Piscator inex-
peritus piscandi, Reti
ac Tibiis assumptis, accedit
juxta Littus Maris, atq;
superexistens quodam Saxo
coepit imprimis tubicinare,
putans, Se capturum esse
Pisces facile Cantu; verum
cum consequeretur nullum
Effectum Cantu, Tibiis
depositis, dimisit
Rete in Mare, ac cepit
perplures Pisces; sed cum
extraberet Pisces e Reti,
atque perspiceret Eos saltan-
tes, aut non insalsi, O
improba Animalia, cum tu-
bicinarem, noluisti saltare;

nunc

Of a certain Fisherman.

ACertain Fisherman unskil-
ful of Fishing, his Net
and Pipes being taken, goes
near the Shore of the Sea, and
standing up on a certain Rock
He began at first to pipe,
thinking, that He should take
Fishes easily with a Tune; but
when He obtained no
Effect with a Tune, the Pipes
being laid down, He let down
the Net into the Sea, and took
very many Fishes; but when
He drew the Fishes out of the Net,
and perceived Them dancing,
He says, not unwittingly, O
wicked Animals, when I piped.
Ye were unwilling to dance;

nunc quia cesso tubicinare, now because I cease to pipe,
saltatis continuo. Ye dance continually.

MOR.

Hæc Fabula docet, quod
Omnia sunt probè, Quæ All Things are done well, Which
sunt suo Tempore.

MOR.

This Fable shows, that
All Things are done well, Which
are done in their own Season.

F A B L E . CLXXXIV.

De quibusdam Piscatoribus.

Of certain Fishermen.

Piscaores profecti
piscatum, & defessi
piscando diu, præterea
oppressi Fome & Mæcre,
quod cepissent Nil,
cum decernant abire,
ecce, quidam Piscis fugiens
Aliam insequentem Se saltat
in Naviculam. Piscatores
admodum læti comprehendunt
Hunc, ac vendunt in
Urbe grandi Pretio.

Fishermen having gone
to fish, and tired
with fishing a long while, besides
oppressed with Hunger and Grief,
because They had taken Nothing,
when They resolve to go away,
behold, a certain Fish flying
another pursuing Him leaps
into the Boat. The Fishermen
very joyful take
Him, and sell Him in
the City at a great Price.

MOR.

Hæc Fabula indicat, This Fable shows,
quid Fortuna exhibet Id that Fortune offers That
frequentius, Quod Ars non very frequently, Which Art is not
potest efficere.

MOR.

F A B L E CLXXXV.

*De Inope & infimo.**Of the poor and infirm Man.*

Quidam Pauper, cum
agrotarit, vovit
Dii, quod, si liberare-
tur ab eo Morbo, immo-
laret centum Boves.
Quod Dii volentes experiri,
facile reddunt Sanitatem Illi.
Igitur liber à Morbo,
cum non haberet Boves,
quia erat pauper, colle-
git Ossa centum
Bovin, & deponens
super Altare, inquit, Ecce,
nunc persolvo Votum, Quod
vovi Vobis. Dii audi-
entes Hoc assistunt Ei in
Somniis, atq; inquiunt, per-
gito ad Littus Maris;
etenim ibi reperies cen-
tum Talenta Auri semoto
Loco. Ille exasperatus,
memor Somniis, dum
pergit ad Littus, incidit
in Latrones, Que spoliant
& verberant Eum.

MOR.
Hæc Fabula indicat,
quod Mendaces accipiant
Præmia Mendaciorum.

ACertain poor Man, when
He was sick, vowed
to the Gods, that if He should be
freed from that Disease, He
would sacrifice a hundred Oxen.
Which the Gods willing to try,
easily restore Health to Him.
Therefore free from the Disease,
when he had not the Oxen,
because he was poor, He ga-
thered the Bones of a hundred
Oxen, and putting them down
upon the Altar, He said, Behold,
now I pay the Vow, Which
I vowed to You. The Gods hear-
ing This stand before him in
Dreams, and say, Go
to the Shore of the Sea;
for there Thou shalt find a hun-
dred Talents of Gold in a secret
Place. He having arose,
mindful of the Dream, whilst
He goes on to the Shore, falls
among Thieves, Who rob
and beat Him.

MOR.
This Fable shows,
that Liars receive
the Rewards of Lies.

F A B L E CLXXXVI.

*De Piscatoribus.**Of the Fishermen.*

QUIDAM *Piscatores* trahebant *Rete Mari*; quod cum sentirent esse grave, lætabantur magnopere, putantes *fuisse* multos *Pisces*; sed, ut traxissent *Rete* in *Terram*, cum perspicuerint paucos *Pisces* quidem, verò *ingens Saxum inesse Rai*, fuit tristes. Quidam ex Illis, jam grandis *Ætate*, inquit prudenter Sociis, *Eftote quietis Anmis*; quippe *Maffitia* est *Soror Lætitiae*; etenim oportet *Ns* pro spicere futuros Casus, Et ut *Quis ferat illos levius*, persuadere *Sibi esse eventuros*.

Mor.

Hæc Fabula significat, quod Qui reminisciur bumanæ Sortis, officitur minime in adversis.

CERTAIN *Fishermen* drew their *Net* out of the *Sea*; which when they perceived to be heavy, They rejoiced greatly, thinking that there were many *Fishes*; but, as soon as They had draggered the *Net* unto the *Land*, when They perceive few *Fishes* indeed, but a vast *Stone* to be in the *Net*, They become sad. A certain One of Them, now great by Age, says prudently to his Companions, Be Ye of quiet Minds; for Sorrow is the Sister of Gladness; for it behoveth Us to foresee future Mischances, and that any Man may bear Them more lightly, to persuade Himself that They will come to pass.

Mor.

This Fable signifies, that He who remembereth human Lot, is affected the least in adverse Things.

F A B L E CLXXXVII.

*De Catâ mutatâ in
Fæminam.*

Quædam Cata, capta
Amore cujusdam
speciosi Adolescentis, oravit
Venerem, ut mutaret
Eam in Fæminam. Venus
misera Illius mutavit Eam
in Formam Fæminæ; Quam,
cum esset valde formosa,
Amator adduxit Domum.
Sed cum sederent simul in
Cubiculo, Venus voleans
experiri, si Facie mutata,
mutasset &c. Mores,
confituit Murem in Medi-
um; Quam cum illa
prospexit, obliterata Formæ &
Amoris, persecuta est
Murem, ut cape-
ret; super quâ Re Venus
indignata, denuo mutavit
Eam in priorem Formam
Catæ.

*Of the She-Cat being changed into
a Woman.*

A Certain Cat, taken
with the Love of a certain
beautiful Young Man, besought
Venus, that She would change
Her into a Woman. Venus
having pitied Her changed Her
into the Shape of a Woman; Whom,
when She was very beautiful,
the Lover led Home.
But when They sat together in
the Chamber, Venus willing
to try, if, the Face being changed,
She had changed also her Morals,
placed a Mouse in the Mid-
dle; Which when She
saw, having forgot her Shape and
Love, She pursued
the Mouse, that She might take
Her; upon which Thing Venus
being angry, again changed
Her into the former Shape
of a Cat.

MOR.

Fabula significat, quod
Homo, licet mutet
Personam, tamen retinet
eodem Mores.

MOR.

The Fable signifies, that
a Man, altho' He may change
his Person, yet retains
the same Manners.

FABLE

FABLE CLXXXVIII.

De duobus Iaimicis.

Of the two Enemies.

DUO Quidam habentes Inimicitias inter Se navigabant unā in Navi. Et cum Alter non pateretur Alterum stare in eodem Loco, Unus sedit in Puppi, Alter in Prorā. Autem Tempestate ortā, cum Navis esset in Periculo, Qui sedebat in Prorā rogat Gubernatorem Navis, Quae Pars Navis foret iubmerita prius; & cum Gubernator dixisset Puppim, Ille ait, Mors nunc non est a cō molesta Mihi, si perspicio meum Iamicum mori prius.

TWO certain Men having Ennemities between Themselves sailed together in a Ship. And when the One would not suffer the Other to stand in the same Place, One sat at the Head, the Other at the Stern. But, a Tempest having arose, when the Ship was in Danger, He that sat at the Prow asks the Governor of the Ship, What Part of the Ship, would be sunk first; and when the Pilot had said the Stern, He said, Death now is not troublesome to Me, if I perceive my Enemy to die first.

MOR.

Hæc Fabula redarguit Inimicitias Hominum; cum the Ennemities of Men; when Inimicus saepius eligit one Enemy very often chooses perdere Seipsum, ut perdat Inemicum.

MOR.

This Fable reproves the Ennemities of Men; when one Enemy very often chooses to destroy Himself, that He may destroy his Enemy,

FABLE CLXXXIX.

De Cane & Fabro.

Of the Dog and the Smith.

Quidam Faber habebat Canem, Qui, dum Ipse cudebat Ferrum, dirmiebat continuo; cum manducabat, Canis statim assurgebat. Et sine

ACertain Smith had a Dog, Which, while He struck the Iron, s̄lept continually; but when He eat, the Dog immediately rose up, and without

Mor.

G.5.

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De-

Morā corrodēbat *Quæ* erant *djecta* sub *Menjā*, ceu *Ossa*, & *Alia* hujusmodi. *Quam Rem Faber* animadvertisens, ait ad *Canem*. *Heus, Mijer,* nescio *Quid faciam;* *Qui,* dum *cudo Ferrum,* dormis *continuò,* & teneris *Segnitie;* rursus *cum moveo Dentes,* statim *sargis,* & *applaudis Mihi Caudā.*

Delay gnawed those things which were thrown down under the Table, as Bones, and other Things of this Kind. Which Thing the Smith minding, He says to the Dog, So Ho, Wretch, I know not What I shall do; Who, whilst I strike the Iron, sleepest continually, and art possessed with Sloth; again when I move my Teeth, presently Thou risest, and flatterest Me with thy Tail.

Mor.

Fabula significat, quod Socordes & Somnolenti, Qui vivunt ex Laboribus aliorum, sunt coercendi gravi Censurā.

Mor.

The Fable signifies, that the Slothful and Drowsy, Who live out of the Labours of Others, are to be restrained with a heavy Censure.

F A B L E CXC.

De quidam Mula.

Quædam Mula, effecta pinguis nimio Herdeo, lasciviebat nimè. Pinguedine, inquiens Secum, Equus fuit mihi Pater, Qui erat celeerrimus Cursu, & Ego sum similis Ei per Omnia. Párum post contigit, quod oportuit M. lam currere quantum potuit; sed cum cessavit Cursu, inquit, Heu! Miseram Me, Quæ pueram Me esse Subiectam Equi! At nunc me-

Of a certain Mule.

A Certain Mule, being made fat with too much Barley, wantoned with too much Fatness, saying with Herself, A Horse was my Father, Who was swiftest in the Race, and I am like Him in all Things. A little after it happened, that it behaved the Mule to run as much as She could; but when she ceased from Running, She said, Alas! wretched Me, Who thought Myself to be the Offspring of the Horse! But now I re-

*mēmīni Patrem fuisse I remember that my Father was
Afinum.*

MOR.

*Fabula significat, quod
Stulti non agnoscunt Se-
ippos in prosperis; sed in selvus in prosperous Things; but in
adversis persæpe recognos-
cunt suos Errores.*

MOR.

The Fable signifies, that
Fools do not know Them-
selves in prosperous Things; but in
adverse things very often They
again know their Errors.

F A B L E C X C I .

*De Medico &
Mortuo.*

*Quidam Medicus, Qui
curaverat Aegrotum,
Qui paulo post moriebatur,
aiebat Ibis. Qui efferebant
Funus, Si iste Vir abstinu-
isset Vino, & fuisset usus
Clysteribus, non fuisset
mortuus. Quidam ex His.
Qui aderant, ait. Medi-
co haud infacetè, Heus,
Medice, ista Consilia
fuerunt dicenda, cum qui-
bant predeceſſo, non nunc, cum
valent Nil.*

MOR.

*Fabula significat, quod
ubi Consilium non prodest,
dare Id eo Tempore est sive
deludere Amicum.*

*Of the Physician and
the dead Man.*

*A Certain Physician, Who
had looked after a sick Man,
who a little after died,
said to them, Who bore the
Funeral, If that Man had abstained
from Wine, and had used
Clysters, He would not have been
dead. A certain One of These,
who were present, says to the Phy-
sician not unwittily, So Ho,
Physician, those Counsels
were to be told, when They were
able to profit, not now, when
They avail Nothing.*

MOR.

The Fable signifies, that
when Counsel does not profit,
to give It at that Time is truly
to play upon a Friends

F A B L E C X C I I .

De Cane & Lupo.

Of the Dog and the Wolf.

CUM Canis dormiret ante Aulam, Lopus superveniens statim cepit Eum, & cum vellet occidere Eum, Canis orabat, ne occideret Eum, inquit. Heus, mi Lupo, nunc noli accidere Me; nam, ut vides, sum tenuis, gracilis, & macilentus; sed meus Herus est facturus Nuptias, ubi, si expectabis parum, Ego manducans opiparè, atq; factus pinguior, ero utilior Tibi. Lopus babens Fidem bis Verbis dimisit Canem. Post paucos Dies Lopus ascedens, cum reperit Canem dormientem Domi, sans ante Aulam, rogat Canem, ut prestatet. Promissa Sibi Canis inquit. Heus, Lupo, si cepisses Me ante Aulam, non expecta veris Nuptias frustra.

MOR.

Hæc Fabula indicat, quid Sapiens, cum semel viaverit Periculum, continuò cavit in futuro.

WHEN the Dog slept before the Hall, the Wolf coming upon Him, presently took Him; and when He was willing to slay Him, the Dog besought Him, that he would not kill Him, saying, So Ho, my Wolf, now be unwilling to kill Me; for, as you see I am thin, lean, and slender; but my Master is about to make a Wedding, when, if you will wait a little, I eating daintily, and being become fatter, shall be more advantageous to Thee. The Wolf having Faith in these Words dismissed the Dog. After a few Days the Wolf coming, when He found the Dog sleeping at Home, standing before the Hall, asks the Dog, that He would perform his Promises to Him. The Dog says, Hark ye, Wolf, if Thou hadst taken Me before the Hall, Thou wouldest not have expected the Wedding in vain.

MOR.

This Fable shows, that a wise Man, when once He hath avoided a Danger, continually takes Care for the future.

F A B L E

F A B L E C X C H I I .

De Canis & Gallo.

Canis & Gallus socii faciebant iter; autem vesperis superveniente, Gallus dormiebat inter Ramos Arboris; at Canis ad Radicem. Cum Gallus, ut assolet, cantabat Noctu, Vulpes audivit Eum, accurrit, & stans interius regabat, ut descenderet ad Se, quod cuperet complecti Animal adeo commendabile Cantu; autem, cum Is dixisset, ut prius excitaret Janitorem dormientem ad Radicem, ut descenderet, cum Ille aperuisset; Ilo quarenie, ut vocaret Ipsum, Canis profiliens dilaceravit Kulpem.

MOR.

Fabula significat, prudentes Homines mittere Inimicas potentiores quam Se, ad fortiores Aflui.

Of the Dog and the Cock.

ADog and a Cock *Companions* made a Journey; but Evening coming on, the Cock slept among the Branches of a Tree; but the Dog at the Root. When the Cock, as He is wont, crowed in the Night, a Fox heard Him, runs to him, and standing below asked, that He would come down to Him, because He desired to embrace an Animal so commendable for Song; but, when He had said, that first He should wake the Porter sleeping at the Root, that He might come down when He had opened; He asked, that He would call Him, the Dog leaping out ture the Fox.

MOR.

The Fable signifies, that prudent Men send Enemies more powerful than Themselves, to the more brave by Craft.

F A B L E C X C I V .

De Ranis.

Of the Frogs.

DUAE Ranæ pascebantur in Palude; autem Estate Palude siccata, quæreabant aliam; ceterum invenerant profundum Puteum; Quo viro, Altera dixit Alteri, Heus Tu, descendamus in hunc Puteum; Illa respondens ait, Si Aqua aruerit hic, quomodo ascendemos?

Mor.

Fabula declarat, quod nulla Res sunt agendæ inconfederata.

TWO Frogs were fed in a Marsh; but in Summer the Marsh being dried up, They fought another; but They found a deep Well; Which being seen, One said to the Other, So ho You, let us descend into this Well; the Other answering says, If the Water should dry up here, how shall we get up?

Mor.

The Fable declares, that no Things are to be done inconsiderately.

F A B L E C X C V .

De Leone & Urso.

Of the Lion and the Bear.

LEON & Ursus, quum cepissent magnum Finnulum, pugnabant de Eo, & vulnerati graviter à scipis jacebant defatigati. Vulpes, videns Eos prostratos, & Hinulum jacentem in Medio, rapuit Hunc, & fugiebat. Illi videbant, sed quia non potuerant surgere, dicebant, Heu! mieros Nos, quia laboravimus Vulpis.

THE Lion and the Bear, when They had taken a great Fawn, fought about Him, and wounded grievously by one another they lay down tired. A Fox, seeing Them laid down, and the Fawn lying in the Middle, snatched Him, and ran away. They saw Him, but because They could not rise, They said, Alas! wretched Us, because We bore labour for the Fox.

MOR.

*Fabula significat, quod dum Alii laborant, Alii ab*l*st Some labour, Others potiuntur Prædā.*

MOR.

*The Fable signifies, that Alii ab*l*st Some labour, Others enjoy the Prey.*

F A B L E CXCVI.

*De CASSITA.**Of the LARK.*

*C*AFFITÀ, captiâ Laqueo,
dicebat planans, Hei!
Mihi misera & infelici,
non surripui Aurum neque
Argentum cajusquam;
autem Granum Tritici fuit
Causa meæ Mortis.

*T*HE Lark, taken in a Snare,
sad lamenting! Alas!
to Me miserable and unhappy,
I have not taken away the Gold nor
the Silver of any One;
but a Grain of Wheat has been
the Cause of my Death.

MOR.

*Fabula tendit in Eos,
Qui subeunt magnum P.riz-
culum ob inutile Lucrum.*

MOR.

*The Fable tends to Them,
Who undergo great Dan-
ger for unprofitable Gain.*

F A B L E CXCVII.

*De Leone confecto Senio.**Of the Lion worn out with Age.*

*C*UM Leo senuisset,
nec posset querere Vic-
tum, machinabatur Viam,
qui Alimenta band decesserent
Sibi. *Igitur* ingressus
Speluncam, jacens, simula-
bat Se web-monter ægrotare.
Animalia, putantia Se
verè ægrotare, accedebant
ad Eum Gratid visitandi;
Quæ Leo capiens mandu-
cabat singulatum. Cùm
jam

*W*hen the Lion was grown old,
nor could get his Liv-
ing, He contrived a Way,
how Provisions should not be wanting
to Him. Therefore having entered
the Den, lying down, He feign-
ed Himself webemonter to be sick.
The living Creatures, thinking Him
verily to be sick, went
to Him for the Sake of visiting Him;
Whom the Lion taking eat
up singly. When

SELECT FABLES OF AESOP.

decidisset multa Ani-
, Vulpes, Arte Leonis
tā, accedens ad Adi-
Speluncæ, stans exte-
rogat Leonem quomodo
et. Leo respondens
Ei ait, Filia
, cur non ingredieris
ad Me? Vulpes ait non
dè, Quoniam, mi-
cernō equidem perplu-
estigia Animalium in-
ntium, sed nulla Ve-
Eorum egredientium.

now He had killed many Ani-
mals, The Fox, the Art of the Lion
being known, coming to the En-
trance of the Cave, standing with-
out, asks the Lion how
He did. The Lion answering
fairly to Him said, Daughter
Fox, why, dost Thou not enter
in to Me? The Fox said not
unwittily, Because, my
Master, I perceive indeed very ma-
ny Footsteps of Animals enter-
ing in, but no Foot-
steps of Them coming out.

MOR.

bula significat, quod
us Homo, Qui pro-
imminentia Pericula,
devitat Illa.

MOR.

The Fables signifies, that
a prud. Man, Who fore-
sees imminent Dangers,
easily avoids Them.

F A B L E CXCVIII.

De Leone & Tauro.

EO sequens ingentem
Taurum per Insidias,
accessit propè, vocavit
ad Cœnam, inquiens,
ce, accidi Ovem,
bis Mecum hodie, si
Tibi. Postquam
buissent, Taurus
siciens plures Lebetes,
Obeliscos paratos, &
nulam Ovem Illi,
decedere; Quem
præsiciens jam abeun-
to, agit cur abiret.
us respondit, Equid m
non

Of the Lion and the Bull.

A LION following a gre-
t Bull by Treachery,
when He came near, invited
Him to Supper, saying,
Friend, I have kill'd a Sheep,
You shall sup with Me to Day, if
it pleases You. As soon as
They had sat down, the Bull
seeing many Cauldrons,
and Spits ready, and
that there was no Sheep for Him,
was willing to depart; Whom
the Lion perceiving now going away,
asked Him, why He would go.
The Bull answered, Truly,
I do

non abeo de Nihilo, I do not go away for Nothing, cum videam Instrumenta when I see Instruments parata non ad coquendum prepared not to dress Ovem, sed Taurum. a Sheep, but a Bull.

MOR.

Fabula significat, quod
Artes improborum non
latent prudentes.

MOR.

The Fable signifies, that
the Arts of the Wicked do not
lie hid from the prudent.

F A B L E CXCIX.

De Ægroto & Me-

dico.

Of the Sick Man and the Phy-

sician.

AGER, rogatus à Medico de suâ Salute, respondit, Se sudasse violenter ; Medicus ait, Id fuisse bonum ; rogatus ab eodem Medico secundò quomodo inveniebat Se, Ægrotus inquit, Se fuisse comprênsum vobementi Frigore : Medicus quoque ait, Id fuisse ad Salutem. Interrogatus tertio ab eodem, quomodo reperiebat Se, Ægrotus inquit, Se non potuisse digere sine magna Difficultate. Medicus ait rurius, Id fuisse optimum ad Salutem ; deinde, cum Quidam Domesticorum interrogaret Ægrotum, quomodo valeret, ait ille, ut Medicus ait, sunt Mihi multa & optima Signa

THE Sick Man being asked by the Physician about his Health, answered, That He had sweated violently ; the Physician says, that That was good ; asked by the same Physician, a second time, how He found Himself, the sick Man said, that He was seized with a vehement Coldness : The Physician also says, that That was for his Health. Asked a third time by the same, how He found Himself, the sick Man said, that He was not able to digest without great Difficulty. The Physician says again, that That was the best for his Health ; afterwards, when some One of his Domesticks asked the sick Man, how He did, says He, as the Physician says, there are to Me many and the best Signs

ad

far

ad Salutem; tamen disper- for Health, yet I perish by those Signs.

MOR.
Fabula indicat, Affentatores esse culpando.

MOR.
The Fable shows, that Flatterers are to be blamed.

F A B L E CC.

De quodam LIGNATORE.

DUM quidam Lignator scindebat Lignum juxta Flumen, dicatum Deo Mercurio, Securis Casu decedit in Flumen. Igitor affectus multo Mærore, confidebat gemens juxta Ripam Fluminis. Mercurius, metas Misericordiæ, apparuit Lignario, & rogavit Casum sui Fletus; Quam simul ac didicit, affrens auream Securim, rogavit, utrum esset illa; Quam perdidera. At Pauper negavit esse suam. Secundò Mercurius detulit alteram, argenteam; Quam, cum Pauper negaret quoque esse suam, postremò Mercurius detulit ligneam; cum Pauper affintiret, Illam esse suam, Mercurius, cognoscens Ilam esse Hominem verum & justum, dedit Omnes Sibi Dono. Igitor Lignarius, accedens ad Sotios, declarat Quid acciderat Sibi.

Of a certain Wood-CUTTER.

WHILE a certain Wood-Cutter cleaved Wood near a River, dedicated to the God Mercury, his Ax by Chance fell into the River. Therefore affected with much Grief, He sat down sighing near the Bank of the River. Mercury, moved with Pity, appeared to the Wood-Cutter, and asked the Cause of his Weeping; Which as soon as He learnt, bringing to him a golden Ax, He asked, Whether It was That, Which he had lost. But the poor Man denied that it was his. A second Time Mercury brought another, a silver One; Which, when the poor Man denied also to be his, at last Mercury reach'd the wooden One; when the Poor Man agreed, that That was his, Mercury knowing Him to be a Man true and just, gave Them All to him for a Gft. Therefore the Wood-Cutter, coming to his Companions, declares What had happened to Him.

*Sibi Unus à Sociis volens experiri Id, cùm accessisset ad Flumen, dejectit Securim in Aquam, deinde congedit flens in Ripâ; Causam Cujus Fletus cùm Mercurius audivisset, afferens auream Se curim, rogavit, Illano esset, Quam perdidera*nt: *Quam, cùm assereret esse suam, Mercurius, ejus Impudentiâ cognitâ, nec tradidit Ei auream, nec suam.*

to H:m. One of his Companions willing to try It, when He came to the River, threw his Ax into the Water, then He sat weeping on the Bank; the Cause of Whose Weeping when Mercury had heard, bringing a golden Ax, He asked, Whether That was It, Which He had lost: Which, when He asserted to be his own, Mercury, his Impudence being known, neither delivered to Him the golden One, nor his own.

MOR.

Fabula significat, quod Deus est propitiator Probris, existit infestor Improbis.

MOR.

The Fable signifies, that by how much God is more propitious to the Honest, He is the more infestous to the Wicked.

F A B L E ; CCL.

*De Medico, Qui curabat Insanos.**Of the Physician, Who cured the Mad.*

PLures col'oquebantur de superflua Curâ Eorum, Qui alunt Canes ad Aucupium. Quidam ex Iis inquit, Stultus Mediolani visit Hos recte. Cùm Fabula posceretur, inquit, Fuit Medicus, Cívus Mediolani, Qui suscipiebat sanare insanos, delatos ad Se intra certum Tempus: autem Curatio erat hujus Modi; habebat Domi Aream, & in eâ Lacunam fœtidae

MANY talk'd of the superfluous Care of Them, Who feed Dogs for Fowling. A certain Man of Them says, The Fool of Mediolanum laughed at This rightly. When the Story was demanded, He laid, There was a Physician, a Citizen of Mediolanum, Who undertook to cure the Mad, brought to H:m within a certain Time: but the Cure was of this Manner; He had at Home a Court, and in it a Pond

factidæ Aquæ, in Quâ
 ligavit Eos nudos ad
 Palum, Alios usq; ad Genua,
 Alios usq; ad Ventrem,
 Nonnullos profundius, se-
 cundum Gradum Insaniæ;
 ac tamdiu macerabat Eos
 Aquâ, quoad viderentar
 saepe Meute. Quidam
 est allatus inter Cætrois,
 Quem posuit in Aquam
 usque ad Femur, Qui co-
 pice resipiscere post quindecim
 Dites, & rogare suum Me-
 dicum, ut reduceretur
 ex Aquâ; Ille exempt
 Hominem à Cruciatu, tamen
 eam Conditione, ne egre-
 deretur Aream. Cum
 parvisset aliquot Diebus,
 permisit, ut perambula-
 ret totam Domum; at
 ut non egredieretur exferio-
 rem Januam; (Socijs,
 Qui erant multi, relietis in
 Aquâ;) paruit Mandatis
 Medici diligenter;
 verò stans super Li-
 men quoddam Tempore; (nam
 non audebat egredi,) vidit
 Juvenem venientem in Equo
 cum duobus Cânibus, &
 Accipitre; mox Novi-
 tate Rei; (etenim non tene-
 bat Memoriam
 Quæ viderat
 ante Insaniam;) cum
 Juvenis accesseret, Ille
 inquit, Heus, Tu, oro, re-
 sponde Mibi paucis: Quid
 est Hoe. Quæ vehe-
 ris? Inquit, est Equis.
 Tum

of Stinking Water, in Which
 He bound Them naked to
 a Stake, Some up to the Knees,
 Others up to the Belly,
 some more deeply, accord-
 ing to the Degree of Madness;
 and so long He starved Them
 in the Water, till They seemed
 found in Mid. A certain Man
 was brought among the Rest,
 Whom He put into the Water
 up to the Thigh; Who be-
 gan to repent after fifteen
 Days, and to ask his Phy-
 sician, that He might be brought
 out of the Water; He took out
 the Man from the Torment, yet
 on that Condition, that He should
 not go out of the Court. When
 He had obeyed some Days,
 He permitted, that He might
 walk over the whole House; but
 that he should not go out of the out-
 ward Gate; his Companions,
 Who were many, being left in
 the Water;) He obeyed the Com-
 mands of the Physician diligent-
 ly; but standing upon the Threshold
 on a certain Time; (for He did not dare to go out,) H. saw
 a Young Man coming on a Horse
 with two Dogs, and
 a Hawk; moved with the No-
 velt of the Thing; (for He did not
 retain in Memory
 the Things Which He had seen
 before his Madness;) when
 the Young Man came near, He
 said, So ho, You, I pray, an-
 swer Me in a few Things: What
 is This, on Which Thou art car-
 ried? Says **He**, It is a Horse.
 Then

Tum deinceps, Quid vocatur Hoc, Quod gestas Manu, & in quâ Re uteris? Ille respondit, est Accipiter, & aptus Captui Predicum. Tum Insanus petit, & Hi, Qui comitantur Te, Qui sunt, & Quid profunt Tibi? Ait, Sunt Canes, & apti Accupio, ad investigandum Aves. Autem hæ Aves, Causâ caþiendi paras tot Res, cujus Pretii sunt, si conferas. Capturam totius Anni in unum? Cum respondisset parvum, nescio quid, & quod non excederet sex aureos, Insanus rogat, Quænam sit Impensa Equi, Canum, & Accipitris? affirmavit Impensam Eorum esse quotannis quinquaginta Aureos. Tum admiratus Stultitiam Juvenis, inquit, oro, abi hinc cœus, antequam Medicus redeat Domum; nam si Hic competerit Te, conjicit Te in suam Lacunam, velut insanum Omnium, & collocabit Te in Aquâ usque ad Mentem.

MOR.

Hæc Fabula ostendit, multas Insanias esse quotidie inservatas.

Then afterwards, What is called This, Which thou bearest on thine Hand, and in what Thing dost Thou use it? He answered, it is a Hawk, and fit for the catching of Partridges. Then the Magician asks, and These, That accompany Thee, What are they, and What do they profit to Thee? He says, They are Dogs, and fit for Fowling, to trace the Birds. But these Birds, for the Sake of catching Which You prepare so many Things, of what Price are They, if You put together the Cost of a whole Year into one? When He had answered a little, I know not what, and that it could not exceed six Guineas, the Magician asks, What may be the Expence of the Horse, of the Dogs, and of the Hawk? He affirmed the Expence of Them to be yearly fifty Guineas. Then having admired the Folly of the Young Man, says he, I pray, go hence quickly, before that the Physician return Home; for if He should find Thee, He will throw Thee into his Pond, as the most mad of all Men, and He will place Thee in the Water up to the Chin.

MOR.

This Fable shows, many Madnesses to be daily unobserved.

F A B L E C C I I .

De obstinatâ Muliere, Quæ vocavit Virum pediculofum. Of the obstinate Woman, Who called her Husband lousy.

QUÆDAM MULIER, supra Modam contraria Vi-ro, ita ut vellet esse superior, semel in gravi Altercatione cum Eo vocavit Eum pediculosum. Ille, ut retractaret illud Verbum, contundebat Uxorem, cedens Illam Pugnis & Calcibus. Quò magis cedebatur, eò plus vocavit Illum pediculosum. Vir tandem lassus verberando Illam, ut superaret Pertinaciam Uxoris, dimisit in Flumen per Funem, dicens, Se suffocaturum Eam, si non abstineret talibus Verbis. Illa persistabat nibilò minus continuare illud Verbum, quamvis fixa usque ad Mentum in Aquâ. Tum Vir dñmersit Eam in Flumen, ita ut non posset loqui amplius, tentans si posset avertere Eam à Pertinaciâ Timore Mortis. At Illa, Facultate loquendi ademp-tâ, exprimebat Digitis, Quod nequibat Ore: Nam, Manibus erectis supra Caput, Unguisbus utriusque Pollicis conjunctis, dedit

5

quod

ACERTAIN WOMAN, above measure contrary to her Husband, so that she would be uppermost, once in a heavy Quarrel with him called him lousy. He, that she might retract that Word, bruised his Wife, beating her with his Fists and Heels. By how much the more she was beaten, by so much the more she called him lousy. The Man at length tired with beating her, that he might overcome the Obstinacy of his Wife, let her down into a River by a Rope, saying, that he would suffocate her, if she would not abstain from such Words. She persisted in nothing the less to continue that Word, altho' fixed up to the Chin in the Water. Then the Man plunged her into the River, so that she could not speak more, trying if he could avert her from her Obstinacy by the Fear of Death. But she, the Faculty of speaking being taken away, expressed with her Fingers, what she could not with her Mouth: For, her Hands being raised above her Head, the Nails of each Thumb being joined, she gave

*quod Opprobrium potuit what Reproach She could
Viro, illo Gestu. to her Husband, by that Gesture.*

Mor.

Hæc Fabula indicat, quid Quidam retinebunt suam Pertinaciam etiam Periculo Mortis.

Mor.

This Fable shows, that Some will retain their Obstinacy even at the Hazard of Death.

F I N I S.

EEB 10-19

